

A
GUIDE
TO
READING THE HEBREW TEXT;
FOR THE
USE OF BEGINNERS.

BY THE
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CONTENTS.

Introduction,	v
§ 1. THE ALPHABET,	9
Exercises I. II,	13
§ 2. THE VOWELS:	
I. 1. Long Vowels,	14
Exercises III. - VII,	15
3. Quiescent Letters,	18
Exercise VIII,	19
5. Coincidence of Cholem with the Diacritic Point of װ,	20
Exercises IX. X,	20
II. Short Vowels,	22
Exercise XI. - XIII,	22
§ 3. SH'VA:	
Simple Sh'va,	25
Compound Sh'va,	27
Exercises XIV. XV.,	27
§ 4. SYLLABLES,	29
Exercise XVI,	30
§ 5. DAGESH LENE AND FORTE,	30
Exercises XVII. XVIII,	31
§ 6. PATTACH FURTIVE,	32
Exercise XIX,	33
§ 7. MAPPIK, MAKKEF, AND METHEG,	34
§ 8. KAMETS AND KAMETS-CHATOOF,	35
Exercises XX. XXI,	36
§ 9. VAV AND YOHE AS CONSONANTS,	38
Exercise XXII,	39

§ 10. THE ACCENT,	40
Exercise XXIII.,	42
§ 11. K'RI AND K'THEEV,	42
Directions to the Student for the use of the Chrestomathy,	44
Genesis, Chapters I., II., III., XL.,	55

APPENDIX :

§ I. Formation of the Verb,	45
Formation of Conjugational Stems,	55
Formation of Infinitive Absolute,	56
Formation of Infinitive Construct,	56
Formation of Future Tenses,	56
Formation of Imperatives,	56
Formation of Participles,	56
§ II. Characteristics of the Verb :	
1. Characteristics of the Tenses,	57
2. Characteristics of the Conjugations :	
(A) Future Tense,	57
Table of Vowels under Future Prefixes,	58
(B) Preterite Tense,	59
3. Characteristics of the Persons,	59
4. Characteristics of Numbers,	59
5. Characteristics of Infinitives and Imperatives,	59
6. Characteristics of Participles,	59
§ III. Characteristics of the Noun,	60
§ IV. Characteristics of the Pronominal Suffixes,	60
Table of Nominal Forms,	61
Forms for Parsing,	62
To find Words in the Lexicon,	63
Tabular View of the Characteristics of the Verb,	66

INTRODUCTION.

Two reasons will account for the appearance of this elementary work. In the first place, ability to read the Hebrew text of the Old Testament is now a requisite for admission to many of our Theological Seminaries; particularly is it required of the candidates for admission to the *Berkeley Divinity School*, for whom this treatise is especially prepared. In many cases — happily becoming fewer every day, from the increasing interest in Hebrew — the student fruitlessly seeks for some one capable of instructing him in the rudiments of the language, and the task of learning to read the text with the help of a Grammar alone seems a difficult one. And it is indeed difficult, because the Grammars do not treat this matter in sufficient detail, or illustrate it with enough examples. In fact, they do not seem to appreciate the beginner's chief trouble, and so do not provide for it. And yet ten years' experience in teaching this language demonstrates that the fluent reading of the text is one of the greatest difficulties which the learner has to encounter, and which indeed is rarely thoroughly overcome. It is not strange that (1) the unaccustomed forms of the letters; (2) the method of reading from right to left, — backward as it were; (3) the vowels *above*, *below*, and *in* the line, thus

making virtually three lines to be carried in the eye at once ; (4) the vocal and silent sh'vas ; (5) the doubtful vowels, etc.,—in view of all these things, it is not strange that the reading of the text seems to the beginner an arduous task. And yet if it is not perfectly acquired, the student, as he goes on, finds his troubles much increased from his inability to recognize and pronounce at once the printed forms of words.

2. To meet this difficulty is the second reason for the publication of this little book. A thoroughly elementary Grammar, with exercises by way of illustrating each subject presented, was sought for in vain. Most of the Grammars merely give the general principles or abstract rules, with few or no examples to illustrate them. *Kalisch's* Grammar, however (published in England), is constructed on the plan of illustrating the principles with exercises, and so seems to meet the want alluded to better than any other ; but the elementary points are not as fully illustrated in detail as seems desirable. The expense of this Grammar also puts it beyond the reach of most theological students.

The aim of this work is to give the student all that is needful to enable him to read the text of the Old Testament, keeping rigorously to the plan of stating clearly and precisely everything that is *essential* to this purpose. This work is not a *Hebrew Grammar*, but it is a guide and a help to the reading of the text of the Hebrew Bible. One thing is given at a time, with exercises for practice, so that each point may be perfectly comprehended. It is hoped that the book is so constructed as to enable the learner to read the Hebrew text without the services of the living teacher. The author has taken nothing for granted on the

part of the student. By a systematic and progressive plan of arrangement, which he *must* follow closely and steadily, he is led on from section to section. *No section must be begun until the preceding one is thoroughly mastered.* Nothing at all is gained by haste or skimming. The exercises under each section are to be written, not merely once or twice, but many times over, until perfect familiarity with the forms and sounds of the characters and signs is acquired.

The exercises should always be read *aloud*, over and over again, until each word can be pronounced at sight, without stammering or hesitation. Fluency of reading will only be the result of constant practice.

In order to write the English words in Hebrew characters the student will be careful to note how each consonant and vowel is represented. The equivalents herein adopted differ somewhat from those which are commonly made use of; e.g. *Tsara* is usually represented by *ē*, which might be pronounced like *e* in *mete*. It is here represented by *ā* as in *fate*, and so is not liable to be pronounced grave, *ā*, or short, *ă*, or like *ee*.

In giving the pronunciation of the *names* of the consonants, of the vowels, and of the other signs affecting the text, phonetic spelling has been adopted, which, though looking awkward to a scholar, will prevent wrong pronunciation on the part of the learner. Wherever *ch* occurs, it is always *hard*, as in *chasm*, *cholem*. The book is labelled "for beginners," but it is hoped that the advanced scholar will not be able to charge it with inaccuracy or lack of perspicuity.

How far we have succeeded in enabling the student to

read fluently the text of the Hebrew Bible must be ascertained by a *faithful* and *regular* use of the book itself. May it, in its humble way, so have assisted him in laying the foundations of his Hebrew learning, that he may more easily advance in the prosecution of so sacred a study.

MIDDLETOWN, Epiphany, 1872.

GUIDE

TO

READING THE HEBREW TEXT.

§ 1. THE ALPHABET.

HEBREW is written and read from right to left. The letters, which are twenty-two in number, are exclusively consonants, though some of them have also the power of vowels. These letters, with their respective names and sounds, are given on page 11.

It will be noticed that two of them, namely, älēf and ăyīn, are represented by no English equivalent. Ahlēf is usually likened to the *spiritus lenis* (') of the Greeks, or to the *silent h* in our word *hour*. Hence practically it has *no sound*.

The true sound of ăyīn — which was probably similar to the Arabic *Ain* — is said to be unpronounceable by our organs of speech. It is represented in the Septuagint sometimes by γ, sometimes by the *spiritus asper*, sometimes by the *spiritus lenis*. Attempts of grammarians

to exhibit its power by, *g, ch, 'h, gn, rg*, etc., merely show the impossibility of adequately representing it. In the midst of such difficulty and uncertainty of designating its pronunciation, the method of passing it over altogether as having no sound has been adopted, after the example of the German universities, and on the authority of many grammarians.

In the last column of the Table on the opposite page the similar letters are placed side by side, in order that the student, at a glance, may note both their points of resemblance and of difference.

At the bottom of the same column are given the five letters (called *dilatabiles*) which are used in manuscripts and old editions of the Bible in order to avoid the blank space which would otherwise occasionally remain in the line, from the fact that no word is ever allowed to be divided at the end of a line. Such division is now avoided in modern printing by judicious spacing.

NOTE 1.—The *names* of the letters are monosyllabic, except those of *ahlef, geemel, dahleth, zayin, lahmeth, sahmek, ayin*, and *tsakhthay*.

NOTE 2.—The learner can acquire familiarity with the forms and sounds of these letters only by writing them down, and uttering the sound of each as often as he writes it. This practice *must be persisted in* until each consonant can be recognized with facility, and pronounced readily and without the slightest hesitation.

	Form.	Sound.	Name.	Equivalent in this book.	Similarity of Shape.
Finals.	א	Scarcely audible breathing.	Ah'-lēf	ʾ	כ כ
	ב	b	Bayth	b	ג ג
	בּ	v (bh)		v	
	ג or גּ	g always hard, as in <i>go</i>	Gee'-mēl	g	ד ר ד
	ד	d	Dah'-lēth	d	
	דּ	th as in <i>those</i>		th	ה ח ה
	ה	h as in <i>he</i>	Hay	h	
	הּ	v	Vahv	v	י ו י
	ו	z	Zā'-yīn	z	
	וּ	ch as in Ger- man, <i>nach</i>	Chayth	ch	ט ט
	ז	t	Tayth	t	
	זּ	y	Yōthe	y	ס ס
	כ or כּ	k	Kāf	k	
	ל	l	Lah'-mēth	l	ע צ ע
	מ	m	Maim	m	
	נ	n	Noon	n	ש ש
	ס	s as in <i>so</i>	Sah'-mēk	s	
	ע	No sound	Ā'-yīn	ʾ	Dilated. ז
	פ	p	Pay	p	
	פּ	f (ph)		f	ח ח
	צ	ts as in <i>nets</i>	Tsah'-thay	ts	
	ק	k	Kōfe	k	ס ס
	ר	r	Raysh	r	
	ש	sh	Sheen	sh	ט ט
	שׁ	s like <i>o</i>	Seen	s	
	ת	t	Tahv	t	ך כ
	תּ	th as in <i>thin</i>		th	

REM. 1. These characters are *Chaldee*, not Hebrew. The proper Hebrew letters are found only on monuments and coins.

REM. 2. In writing these characters, observe that the horizontal strokes are heavy, while the perpendicular ones are light.

REM. 3. The *letters* and their *sounds* are first to be thoroughly learnt, and afterwards their *names* should be acquired.

2. It will be noted that each of the letters *k*, *s*, *t*, *th*, and *v* have *two* equivalents in Hebrew. The learner will therefore carefully note that when the following Hebrew letters are intended to be expressed, the English equivalents in the Exercises are printed in *italics*.

ק, *k*; ס, *s*; ט, *t*; ד, *th*; ב, *v*.

3. As certain of the letters closely resemble each other, the beginner must take care not to confound ב with כ; ג with נ; ד with ר; ד with ק; ה with ח; ה with ת; ה with ר; ו with י; ו with ז; ז with נ; ו with ק; ט with מ; ט with ס; ע with צ; פ with ק; ש with ש.

What is the difference in form between Dahleth and final Kaf? between Zayin and final Noon? Hay and Chayth? Vahv and final Noon? Chayth and Tahv? Bayth and Kaf? Hay and Tahv? Geemel and Noon? Samek and final Maim? Dahleth and Raysh? Ayin and final Tsahthay? Vahv and Yothe? Vahv and Raysh? Ayin and Tsathay? Sheen and Seen?

REM. The dot over ש and ש is called the *Diacritical Point*.

4. When Kaf, Maim, Noon, Pay, or Tsahthay

occur at the *end of words*, they are written as in the column headed "Final."

5. In Hebrew the letters and words follow each other *from right to left*. Thus our word MOUTH, written Hebrew-wise, would be HTUOM.

NOTE.—TH must be represented by ת or ט, not by טה; SH by ש, never by שט; TS by צ, never by טס.

EXERCISE I.

Write in Hebrew characters the following consonants:

[When either M, N, K, F, or TS occurs at the end of words in this and other Exercises, take care to give it its "final" form.]

B, r, sh, th, l, h, y, m, ts, v, ch, p, n, r, f, *th*, t, k, sh, z, g, ts, v, k, s, d, r, *k*, ts final, k, m, s, th, ch, *th*, r, b, h, n, v, l, y, t, sh, g, t, k, d, s, n final, z, m, p, ts, y, b, th, m final, *k*, s, g, r, f final, d, th, t, l, k final, y, z, v, b, s, t, g, h, k, f, p, *th*, *k*, v, n, r, b, ts, th, ch, *h*, g, t, z, d, s, l, n, f, *th*, m, s, k, ch, v, *k*, ptr, yms, yhn, mth, mrk, lk, hbrvs, thslns, lyh, t^rm, thsn, mss, dkf, tschy, shpl, prf, rt^sv, shrg, chshl, hshm, hlk, bt^sm, yhv^h, mshpt, tst^hkh, gzl, gthl, myth, yth^vm, kmn, kmv, lmnk, klm, k^rv, sprts, behn, reh^f, shlf, brk, srh, vrhm, vksh^v, ytschk, ysrl, dn, kre^h, shmn, yhth, rchl, sh^l, lⁿ, blhn, b^tn, srg, y^kshn, k^tn, mzmr, mktl, sn.

NOTE.—This Exercise should be written many times, until perfect familiarity with the forms and sounds is acquired.

EXERCISE II.

Write the English equivalents for the consonants in Genesis i., see p. 45, passing over א and פ when they occur, as having no sound. Practice both writing and pronouncing the consonants in this chapter until any and every letter can be pronounced at sight.

NOTE.—The learner ought not to go on to the following exercises until he is as thoroughly familiar with the forms and sounds of the letters of the Hebrew alphabet as he is with his own A B C.

§ 2. THE VOWELS.

I. THE LONG VOWELS.

1. For convenience and simplicity we may divide the vowels into two classes, viz. five long and five short. The long vowels are :

		Sounded as	Represented by
Käh'-mëts	־ָ,	ä in father,	ä
Tsāy'-rāy	־ִ or ־ֵ,	ā in fate,	ā
Chee'-rëk	־ֶ,	ee in feet,	ee
Chō'-lëm	־ֹ or ־ֺ,	ō in over,	ō
Shoo'-rëk	־ֻ,	oo in fool,	oo

NOTE.—The horizontal line represents the consonant to which the vowel belongs; ־ָ means, therefore, that the vowel stands *beneath* the consonant; ־ֹ that the vowel stands *over* the consonant. Ch should be pronounced hard, as in *chasm*.

2. The vowels are mostly pronounced *after* the consonant *under* which they stand, e.g. כֶּ = bā; כֵּ = bā; מֶ = mā; כִּי = kee; kă *final* is written thus כָּ.

When *cholem* (*defectively* written ׀) *follows* a consonant it is placed *over* it, e.g. בּ= bō; פּ= pō; דּ= dōr; לּ= lō. Cholem (*fully* written ך) and Shoorek ך, stand *in the line* with the other consonants, e.g. קים= kōm; קים= koom.

Tsayray or Cholem finishing a word must always be written *fully*.

EXERCISE III.

Pronounce, and write in English letters the following Hebrew syllables.

[As älef and äyin have no sound, they may, for the sake of convenience, be represented by a dash (thus אֶלֶף may be written -ām; מֶסֶךְ = mätsä-; אֶסוּךְ = -äsoo; מֶאֱלֶל = mā-äl, etc.), or they may be left unexpressed.]

[illegible]

EXERCISE IV.

Pronounce and write in English letters the following Hebrew words.

דָּג, קָם, קוֹם, גָּב, דָּב, מוֹם, גּוֹר, שָׁם, יָמָה, כָּל,
 לֵן, יָאָה, אִישׁ, חוֹד, יָם, יוֹד, פּוֹר, נָב, סוֹם, גִּיל, תָּךְ,
 שָׁם, קוֹב, טוֹב, דָּם, בּוֹשׁ, לָז, יִיף, אִי, יָהֵם, תּוֹץ, גִּז,
 תּוֹר, שֵׁן, קוֹן, טָשׁ, דִּין, בֵּן, גָּד, בֵּית, לֹב, יוֹר, גָּט,
 כּוֹס, יָאֵל, אֹן, יָתָה, רָם, עִיר, עָב, דּוֹב, זוֹל, דּוֹד,
 מִין, גּוֹב, מוֹשׁ, נָשׁ, כָּה, חוֹב, דִּין, דָּל, גִּיר, אָב, טָל,
 צָר, צָן, קוֹץ, עוֹז, תָּה, דָּל, חוֹץ, חוֹל, חָן, אוֹב,
 כִּים, גִּישׁ, חוֹר, נָא, נוֹב, כִּים, פִּית, אֹת, רִיב, פּוֹט,
 שִׁים, שׁוֹם, שָׁז, טוֹב, זָג, סוֹף, בָּז, בָּל, שִׁיך, שִׁיד,
 יָאֵל, כִּים, לָג, לָד, גִּיר, סִיג, סִים, חוֹר, אוֹר, רִיב,
 עָשׁ, חָם, יָחִיק, נוֹב, זִיד, גִּיר, דּוֹץ, צִיל, עָב, מִיץ,
 קוֹץ, גָּג, מוֹת, זִיף, דּוֹג, פּוֹר, מָף, יָד, קָץ, קִים, חוֹל,
 לוֹט, נָף, טוֹל, רִיק, פּוֹג, יוֹב, שָׂד, יָחַץ, רִיק, הוֹם,
 גִּיר, לָז, סָף, סוֹף, בָּז, בֵּן, שָׂר, תִּין, חָם, נוֹם.

EXERCISE V.

Pronounce the following Hebrew words.

שְׁתוֹל, מַצּוֹר, עֲמִל, חֶמֶן, בָּלָק, פְּנִים, שְׂרָק,
 תּוֹמִים, רוֹצֵץ, עֶבֶד, מִשָּׂא, מִמִּים, יָכַל, נוֹלָד, יוֹרָם.

דָּגַג, דָּוִיד, גִּיחֹן, גִּשָּׁן, בָּצַק, עֵיטָם, אָפִיל, אָפִיר, יָרָא,
הֵסֵב, הוֹסֵב, סָדִין, סִיחֹן, סִינֹן, עוֹרֵב, עִילָם, תָּחוּ
מִשׁוּשׁ, מִיתִים, תָּלֹן, הוֹפֵם, הִבִּין, יָבִין, בָּחִיר
אָשׁוּר, אָנְכִי, אֵילֹן, אִים, אֵילָן, הָאִיר, פּוּמֹז, נָכוֹן
פּוּשִׁי, פּוֹשְׁרָה, מוֹעֵד, מִפֶּה, תְּמִיק, יָנִין, נָצַח, וְנִי
תָּמִים, פָּהוּ, נָדִיב, גּוֹזֵן, שְׁנִי, מָזַר, טָנַף, דָּהַק, בָּרַד
בִּיתָן, לָשׁוֹן, יוֹנֵק, שְׁגָל, מַחֲזֹז, טָמֹן, שְׁעִיר, קָטָן
דִּיבִין, בָּצַק, לָהֶם, וְלֹן, יוֹקִים, וַיִּבֶשׁ, קָטַל, לָעַג
יוֹרִים, נָדוֹן, וַיִּטֵּיב, תָּלַב, יוֹשֵׁב, מוֹשִׁי, עָשָׂן, אָמַץ
הִכָּל, הֵיילָל, תָּמַר, צָגִם, תוֹעֵבָה, שְׁעִיר, קָטָן, דִּדְנִים.

NOTE. — The learner will practice upon each of these Exercises until each word can be pronounced at sight.

EXERCISE VI.

Write in Hebrew characters the following syllables and words, writing from right to left.

N.B. — Do not use the dotted G or K (ג or כ) after a vowel.

Bä, dä, vee, sō, lā, mee, noo, gā, shoo, kă, bee,
chō, hoo, thā, lō, see, nō, pā, tō, yee, zoo, mǎ,
tsā, yā, hō, fā, vā, chee, tā, lee, koo, rō, tǎ, gō, yā,
shā, dee, hä, yō, nā, moo, lā, yoo, kee, tsō, fee,
zā, vee, loo, kō, sā, nō, roo, kō, shā, chā, tee, tǎ,
shō, bān, bōn, loon, dāg, kōl, dān, bāth, vāv,
tseets, shoom, geesh, yāz, cheel, mǎn, keer, gōl,
chāth, tsoor, zāk, yām, mōts, meets, tāth, yōth,

där, nāts, loog, pool, bāl, bōs, seen, *kāts*, lool,
 dāth, chāk, hōn, rāk, reev, pōth, book, lāz,
 cheesh, bōr, *toov*, chok, lāv, dār, moot, seer,
 sōk, tāl, yāth, *kām*, moosh, *ool*, *ōf*, *āz*, *āv*,
nōn, *nooth*, mām, noon, *nāch*, *nām*, rāsh, *ōth*,
 sheen, *ār*, *oor*, tār, *dōv*, hān, pook, gān, been,
 shoov, booz, tool, päts, neef, yōm.

EXERCISE VII.

Write in Hebrew characters the following words.

Kāthoov, tāshāv, bānoo, yāchāl, tāreeth,
 tāfook, nākoom, hārāts, yāshāv, shāleem,
 bōhoo, *kātōl*, chāthāsh, māleets, neesān, tōhoo,
 bārāk, shālōm, yālāk, *kōlōth*, yākoom, *kōmāh*,
 reeshōn, rākeem, bāsār, yōthār, hāteev, hōleeth,
 yāmeem, yōnāk, yākār, kāleel, nāvāl, nōsās,
 hāneef, zāthān, zākoor, sheerānoo, tākeemoo,
 mārāchok, hōleethō, rāthāfoo, yōnākeem, oovā-
 nōth, yākeemoo, tōfāfōth, yōzāvāth, kōkāveem,
 hārāree, yōyāreev, yōchānān, bāmōthā, sāree-
 geem, sookāthee, sheerāthānoo, tōsheevānee.

3. When *א* is unprovided with a vowel sign, and follows *any* long vowel, it merely serves to prolong the sound of such vowel : e.g. בָּרָא = *bārā* ; תָּצַא = *tātsā* ; בּוֹא = *bō* ; קָרִיא = *kāree* ; נָשָׂא = *nāsoo*.

ה may serve the same purpose, when it stands at the *end of a word*, after ֿ , ֿֿ , ֿֿֿ , [or ֿֿ or ֿֿֿ § 2. II.], e.g. גֹּלֶה = gālā, גֻּלֶה = gālā, גֻּלֶה־ = gālō. -

We have already seen that ׀, having no vowel of its own, after ֿֿ or ֿֿֿ simply serves to make the prolonged sound of the vowel Tsārā or Cheerĕk; and that ׀, with no vowel under it, or immediately preceding it, loses its consonantal power entirely, and becomes a mere holder of the vowel ֿֿֿ . These letters therefore *quiesce* or rest in the following vowels :

א in *any* long vowel or in ֿֿֿ .

ה final in ֿֿֿ , ֿֿֿֿ , ֿֿֿֿֿ , ֿֿֿֿֿֿ , and ֿֿֿֿֿֿֿ ;

ו in ׀ or ׀ֿ;

י in ׀ֿֿ or ׀ֿֿֿ (or ׀ֿֿֿ § 2. II. Obs. 3).

4. But when either of these letters is provided with a vowel sign, it must be regarded as a *consonant*; e.g. in אָשׁוּב, א, as it has a vowel under it, must be a consonant; so in יֵהֶן, ה must be a consonant; so in יָזַר, יִלֵּךְ, יָצִיחַ, the Vav and Yothe are consonants. (cf. § 9, 1.)

EXERCISE VIII.

Pronounce the following words; and in each case state whether the א, ה, ו, or י is quiescent or not.

באר, בא, בוא, לא, נצא, מה, נא, פה, הוא, היא

רֹאשׁ, לִי, הַטִּיב, טוֹבוֹ, נָצַח, קָטָה, רֹאשׁ, לְאַמֵּר,
 שׁוֹקֵה, טֹאטָה, קָאם, יָצֵאת, יָתָא, בָּדָאם, יָרָא, יֹאכֵל,
 פֹּארת, נָאָה, רֹאטִין, דָּאג, רֹאבוֹת, רֹאשׁ, יִנְאָץ, זֹאת,
 פֹּרֵאת, פֹּאָרֶן, פֹּא, שָׂאָה, לָכָה, מָבוֹא, אָבִיא, טִמְאָת,
 יָצָאָה, פְּלֹאטִי, חָטָא, מוֹצִיא, תִּבְאָת, קָרָא, נָאָה, גִּיָּה,
 הָיָה, רָוָה, אָתָא, יֹאִיץ, נִיּוֹת, יָוִי, יוֹנֵק, דָּגָק, הָיָה,
 תָּאִים, טָאג, קָרֵאת, יֹאכֵד, הָכִיל, קָרָה, יִהְיָא, סוֹא,
 נָטִיא, נֹאד, הָגָה לֹאט, יוֹהָא, לָבִיא, מוֹאָב, סְלִיא,
 נָבִיא, יוֹיָרִיב, לָנִיא.

5. (a) When Cholem (without ו) follows ש, or precedes ש, it *coincides with the diacritical point* of these letters, the single dot serving both as the vowel *ō*, and as determining the sound of ש, so that בֶּשׁ = bōsh, for בֶּשׁ; שֹׁם = sōm, for שֹׁם.

(b) If Cholem (defectively written) follows ש, or precedes ש, it is written over the *opposite arm*; so that שֹׁד = shōth; עֹסָה = ēsā.

EXERCISE IX.

Write in Hebrew characters the following words (*ō* in every instance to be written *defectively*, i.e. with the simple *◌*).

Chōsān, chōshān, yōshāv, shōlām, chāsōf,

tāfōs, shōfāt, sōrōk, mōshāk, shōrōs, shōrāts, shālōsh, shōkāv, kōshē, nōsān, nōshān, shōvāl, vōsāh, vōshār, tōsheev, sōkār, yāshōm, shōmām, sōnān, nāshōs, shōvār, sōrāf, yāshōk, shōkān, nōshāk, gōshee, sōrāk, mōshāvāh, kōshāl, sōkāk, yōshānā, pārōsh, shōvee, meeshōr, shōkākūh, dōshāsh, tāshōvnāh, bōshāshoo, yākōshtee.

EXERCISE X.

Pronounce and write in English characters the following words.

NOTE. — When not preceded by a vowel ש = ōsh ; medial ש = ōs. When ש has no vowel *under* it ש = sō ; ש = shō, except at the *end of words*, when it is ōs.

שִׁכּוֹן, שָׁרָק, אֲרָר, שָׁךְ, יָקַשׁ, שָׁן, יָבֹשׁוּ, יָשׁוּד, עַם,
בֵּשׁ, שִׁפָּר, מִשָּׁל, מָקַשׁ, יִשְׁחֹו, שָׁךְ, שִׁנָּא, עָשׂוּר, רָמַשׁ,
פָּשַׁל, פָּשַׁשׁ, יָשׁוּד, חָרַשׁ, שָׁרַשׁ, שָׁרַשׁ, פָּרַשׁ, אֲשַׁף,
חָשַׁךְ, חָשַׁךְ, בָּשַׁס, אֲשַׁב, שָׁרַשׁוּ, שָׁכָה, יָבֹשׁ, יִשְׁיב,
עִשְׂנִי, שָׁשֵׁן, שָׁרַר, יָשָׁר, שָׁתָה, שָׁרַר, יָשָׁךְ, גָּשׁוּ,
שִׁאָס, חָשַׁךְ, בִּשְׁשׁ, עָשָׁךְ, רָשַׁשׁ, שָׁשֵׁן, שִׁטָּר, שָׁלַשׁ,
שָׁרַשׁ, שִׁטָּט, יָשַׁב, חָטַף, יָדַשׁ, נָשַׁק, יָשַׁק, חָשַׁךְ,
שָׁדָד, יָשַׁכּוּ, נָשָׂא, נָשָׂא, עָשָׂה, שָׁנוּת, קָשַׁשׁ, בָּטַל,
עָשׂוּ, נָשַׁב, עָשַׁק, הָשַׁב, יָשַׁלּוּ.

NOTE. — The student should not go on to the following Exercises until he has perfectly mastered the principles already presented. Thoroughness cannot be too often or too strongly insisted upon.

II. The short vowels are :

		Sounded as	Represented by
Păt'-tăch	=	ă in dăsh,	ă
Sěg'-ōl	⌒	ě in mět,	ě
Chee'-rěk	⌒	ĩ in pîn,	ĩ
Kă'-mets Chă-toof'	⌒	ō in hōt,	ō
Kīb'-boots	⌒	ũ in füll,	ũ

REM. 1. Cheerek, ⌒, and Kibboots, ⌒, in *open* (§ 4. 2) or in *accented* syllables are, however, *long*.

REM. 2. Kamets (broad ă) and Kamets Chatoof (short ō) have the same form; the rule for distinguishing the one from the other will be given further on (§ 8).

REM. 3. Segol sometimes quiesces in ⌒, and hence assumes the form ⌒.

REM. 4. Pattach and Segol at the *end of words* quiesce with ה; e.g. מה = mǎ; שה = sě.

EXERCISE XI.

Pronounce and write in English characters the following syllables.

NOTE.—In this Exercise ⌒ is short ǒ.

הת, הן, גֹד, דֹל, גֹל, אֹב, דֹל, זֹה, גֹש, לֹן, פֹן, רֹב,
 בֹז, גֹם, זֹם, פֹה, אֹל, הֹד, אֹה, אֹך, פֹן, עֹל, אֹם, סֹל,
 פֹן, טֹל, חֹק, חֹג, גֹם, זֹה, הֹם, קֹר, הֹר, יֹק, לֹט, גֹל,
 גֹל, גֹט, טֹל, נֹם, קֹש, קֹר, לֹה, אֹם, עֹב, חֹם, פֹת,
 נֹג, לֹן, הֹן, בֹה, נֹט, חֹק, אֹת, פֹם, פֹן, וֹל, תֹק, הֹב,
 דֹל, מֹש, פֹן, זֹן, מֹץ, יֹת, מֹל, גֹת, רֹץ, צֹד, שֹם,
 אֹב, חֹץ, צֹד, תֹם, פֹל, זֹה, קֹב, בֹץ, לֹן, דֹב, גֹב, מֹם,

מֶדֶד, פֶּלֶל, שֶׁבֶד, יוֹד, מֶרֶק, שֶׁשׁ, לֶהָ, סֶסֶק, הֶהָ, קֶחַ
 שֶׁק, שֶׁבֶד, הֶסֶק, גֶּלֶל, שֶׁרֶט, טוֹן, אֶסֶק, הֶלֶל, נוֹה, יֶתֶד
 קֶרֶד, יוֹד, הֶדוּ, פֶּרֶד, מֶלֶד, חֶדֶד, מֶתֶד, גֶּסֶד, בֶּגֶד, לֶלֶל, אֶן
 סֶבֶד, אֶתֶד, נוֹה, רֶקֶד, מֶלֶד, צֶדֶד, קֶטֶד, הֶרֶד, שֶׁבֶד, פֶּרֶד
 הֶסֶד, מֶדֶד, אֶגֶד, לֶבֶד, הֶסֶד, מֶלֶד, שֶׁדֶד, נֶרֶד, רֶקֶד, הֶזֶד, טוֹד
 נֶסֶד, בֶּלֶד, דֶּדֶד, בֶּדֶד, אֶשֶׁד, שֶׁשׁ, שֶׁבֶד, סֶלֶד, הֶדֶן, זֶלֶד, טֶסֶד, הֶתֶד
 יֶתֶד, רֶבֶד, עֶדֶד, רֶקֶד, שֶׁן, פֶּבֶד.

EXERCISE XII.

Pronounce and write in English characters the following words.

NOTE.—In this Exercise the student will pay no attention to this mark, ־; but write and pronounce the word as if it were absent altogether; e.g. מַלְכָּה = malkāh. ־ herein is not short ō.

אֶבֶר, בֶּטֶח, עֶשֶׂר, יֶרֶב, קֶרַח, נֶעַם, אֶרֶץ, בָּלַע
 עֶשֶׂד, אֶשְׁכַּל, מִגְרֵשׁ, יִשְׁעֵי, פֶּעַם, נֶאֱמַם, קֶצֶו, מִשְׁנֵב
 יִקְטֹל, יִרְאֵת, אֶשְׁתִּי, שִׁסָּה, פֶּכֶד, הֶגְלִי, חֶסֶפֶס, יִנְהִנִי
 עֶזֶר, עֶבְרִית, שֶׁרֶשׁ, שִׁמְהָ, חֶחִים, יֶחֱסֶר, חֶמֶץ, חֶזְקָה
 זֶכֶר, תֶּוֹדֶה, שִׁאֵת, גֶּלְגֹּל, עֶרְצֶר, אֶמְלֹל, גֶּרֶזֶן, עֶפְעַף
 יִשְׁבִּי, יִשְׁבִּי, יִרְאֵה, יִקָּם, הֶזְעָה, יִתְדוֹ, יִנְהֶנֶת
 טֶלְטֵל, פֶּרְמֵל, פֶּרְפֹּב, פֶּסְלָחִים, פֶּסֶל, פֶּלְמֵד, הֶכְלִילוּ
 פֶּלְפֵל, נִבְזָה, יִשָּׁר, פֶּרְעֵשׁ, גֶּפֶן, פֶּשְׁתָּה, יִפְשֹׁט
 פֶּרְשָׁנוֹ, יִפְרֹשׁ, פֶּרְפֹּר, עֶרֶוֹת, מִכְשָׁל, אֶסְלַח, יִתְמַרְמֵר

קלגל, משלכת, השלך, מפקר, לשכה, מראת, מראה
 ספתייהם, דמכם, קרדם, רחק, ארמון, מגרש, פקר
 ידכם, טבח, נשברת, נפה, סלסל, פפר, גשש
 עברים, אנו, קלגל, להט, הסכן, תתערער, פרכס
 עתרים, תשעת, עדיו, מפקר, משלכת, גלגל, יונייה
 מקרח, אוניה, גרש, השלך, פרכותיה, הסנה, מכשל
 בלנה, ספרו, עליה, דרחק, גמעו, צמתני, ושהה
 ממשלתו, השאלתיו, התשוטטנה.

EXERCISE XIII.

Write in Hebrew characters the following syllables and words.

Däg, mĭn, gāth, pĕn, kāf, pāch, dām, chōk,
 shāth, kōl, gān, yāth, zĭv, bĭn, kĕn būn, dĕl,
 zūm, dĭv, dūn, hĭm, hūl, sāl, dāth, hār, gēl, yĭz,
 yĭsh, pāth, yĕsh, nĭr, sēl, sāk, sĭm, sĭsh, yĭm,
 vām, vūn, vĭl, vūv, tsĭn, rāts, shēv, gāsh, rĭv,
 nē-fēsh, mē-lēk, gāthāl, kātāl, kōthēsh, lāhēm,
 bākēm, rē-gēl, mōrāg, chālēk, dē-rēk, tāfēn,
 tsĭmdā, kōvnō, shooshān, shākāv, shōmrāh,
 tĭktōl, tāmāk, tōktāl, kē-lēv, dālyoo, bōtsrāh,
 hūshkāv, mūkrāch, tāchmōth, mĭknēh, yĭglēh,
 yāyĭn, pārāsh, mōshēh, yāvān, mē-lāch, lē-chēm,
 nātsāl, chōshēk, mūkdāsh, sĭfrā, mālkee, yĭn-
 tān, gūtālō, chēvrōn, rĭshpā, nĭstār, nāfshee,
 bĭrkāth, chūfshee, bātēn, kĭlyōth, yĭrbēh, bĭl-

vāv, tächtēkā, nēlkōshee, mǎzlāg, mīshmērēth, mīshpāchtō, hōrāhtēm, shīmshōn, yīschāt, shikmee, hōnchāl, kūrbāl, hāftsār, chōfzee, pōlpāl, bītee, nēthkēm, nōsīfkā, shōvrānee, sīksāktā, hōthdāshnāh, tīmshōlnāh, hīthrächātstee, tīthchālchāl, tīthmōgāgnāh.

§ 3. THE SH'VA.

1. Every consonant which — standing at the *beginning* or in the *middle* of a word — has no vowel, and is not a quiescent letter (§ 2, 3), is provided with a sign to indicate the *absence* of a vowel.

2. A consonant at the *end* of a word does not take this sign, unless it be preceded by another vowelless letter.

Exc. Final Kaph (ך), however, when it has no vowel, always takes the sign. נ may also omit it, even if it be preceded by a vowelless letter. It is then called *otiant*.

3. This sign has the form of our colon, ׃ , and is placed under a letter, thus נ׃ , and is called *simple Sh'va*.

4. Simple Sh'va may be either *vocal* or *silent*.

(a) It is always *vocal* under the *first* letter of a word; e.g. $\text{מ׃ל} = \text{t'mōl}$.

(b) It is always *silent* under the *last* letter of a word; e.g. $\text{נ׃} = \text{nāt}$.

(c) Both *sh'vas* under the *two final* letters of a word are *silent*; e.g. $\text{קט׃ל׃} = \text{kātālt}$.

(d) In the *middle* of a word it is sometimes vocal, sometimes silent.

(1.) If preceded by an unaccented *short* vowel it is *silent*.

(2.) It is, however, *vocal* if preceded by

(a) an unaccented *long* vowel;

(b) another sh'va;

(c) Dägesh Forte (§ 5, 2, 3);

(d) Metheg (§ 7, 3);

(e) *Väv conversive, ׁ;

(f) the *Article, הַ; or,

(g) if it stands between two similar letters, e.g. הָלֵל = hä-l'-loo.

NOTE. — * These occur only at the *beginning* of words; e.g. נִיְהִי is to be read vä-y'-hee, not väy-hee; הָיִסוֹחַ = hä-y'-soth, not häy-soth.

(e) If two Sh'vas occur in the *middle* of a word, the first is silent, the second is sounded.

5. The *sound* of vocal Sh'va is that of the very short ĕ in *mystery*, or in *catechism*. Fix the lips to pronounce a consonant (e.g. b, p, or t) open the mouth, gently exhale the breath, and the sound of Sh'va is produced. It is, in fact, just enough of a sound to get a letter out of the mouth. *Plane*, in Hebrew, would be written פְּלָנִי; *kree* = קְרִי; *bloom* = בְּלוֹם.

REM. 1. *Vocal* Sh'va in the exercises is represented thus ('); e.g. בְּקָה = B'kä. *Silent* Sh'va (the mere syllable divider) is *not* designated in the exercises; e.g. yimlök must be written יִמְלֹךְ. נִקְטָאֵם would be expressed by niktäv.

REM. 2. It may simplify the matter of determining vocal from silent Sh'va in the *middle* of a word, to remember that *after an unaccented short vowel, or an accented long one*, Sh'va is generally *silent*; in other cases it is almost always *vocal*.

REM. 3. An aspirate (§ 5, 1) without Dagesh Lene (§ 5, 1) shows that the preceding Sh'va is *vocal*.

6. The *compound* Sh'vas (which are chiefly used with the *guttural* letters, viz. עההא) are:

Chä'-tëf Pättäch, אֶּ, very short ä, as in *Germany*.

Chä'-tëf Sëg'-öl, אֵּ, very short ë, as in *imbecile*.

Chä'-tëf Kä'-mëts, אִּ, very short ö, as in *ivory*.

These compound Sh'vas are *always vocal*; and will be represented in the exercises by a small *a, e, or o* written above the line; e.g., חֲלִיפָה = chaleefah; בֹּחֶרֶי = böch'ree; יֶעֱזָק = yëchezäk.

EXERCISE XIV.

Write in Hebrew characters the following words, taking care to put in the *silent* as well as the vocal Sh'vas.

B'nā, b'yăth, l'yōm, l'meenō, l'kā, k'shōr, m'leets, s'kān, l'roosh, d'vār, l'chee, y'fōth, z'mān, v'lō, g'thōl, v'gām, s'emōr, löch'lee, s'nēh, yathēn, tēsē-lāf, heyāh, sēmāts, mīthyān, yītschäk, shōr'reem, hāl'loo, lōm'theem, bīrkāthee, dālthā, zīlpāh, bīlhāh, hīmleek, shūlchān, hāy'nōr, lā'amōth, chālōm, shālächtee, kätält, nārd, yīsrānāl, nīm-r'tsoo, y'hōvāh, shōmrāh, s'achōz, s'enōk, n'tsōr, bārākt, yārd, rārt, hīn'noo, vāy'vārēk, bītee,

nāl'kāh, yāl'kee, t'sōv'zee, ʔamōrah, vāy'thāv,
k'thārtēev, yāvuk, mērchāk, mōlkee, mūktār,
siksākt, yāft, hālithrōsh, ʔethōm, chanōk, chothā-
sheem, rōm'moo, m'shōt'teem, shōt'too, sārtēm,
yīr'noo, yīkr'voo, tāshk, v'hīthkāl'kāl't v'hīsh-
tāch^aveethā.

EXERCISE XV.

Pronounce the following words; also state which of the Sh'vas occurring in each word are *vocal*, and which *silent*; and for what reasons.

בָּדַד, גִּנֵּעַ, דָּבַשׁ, קָמַת, יָבֵד, בָּדַד, אֵת, תוֹדַת, מוֹשֵׁב
נָגְשׁוֹ, גָּאֻלוֹ, סִגְרָת, מַמְטִיר, קָטְלָתְכֶם, נִסְגְּרָה, וְלִמְקוֹה
וּנְצוֹ, כְּנַגְדּוֹ, וְדָרְכוֹ, יָד, וּפָח, קָרִי, וּפִצְצָנִי, שְׂרָרָה
הָדָר, וּפְרָרְנִי, וְשֵׁט, קָלָה, הוֹצֵאת, הָיָאָר, הַמִּיחָה
הַמֶּלֶךְ, הַתְּמַהֲמַהֲנוּ, וְפִי, מוֹדֵדִיךְ, הָמָרִים, בְּעֵשְׂרִים
אֲרָחוֹת, תִּבְרָכוֹ, אֲחֵז, קָטְלָה, דְּבָרִי, יָרָא, וְאֲרָאָה
וְדָהֲבָה, קֶשֶׁט, כוֹתֵבִים, מַמְלֶכֶת, וְלָדִי, וְשֵׁת, נִתְּתָה
צִדְקִי, אֶעֱמֵד, וְאִם, וְאֲנִי, לְבַבְךָ, פָּקַח, קָטְלָה
לְוִלָּה, מִרְאֲשֵׁת, תְּהוֹם, לְבִיָּה, קָנִז, עָרַב, בְּאֲנִי
אֲנַחְנוּ, וְשָׁנוּ, סִבְכִי, וְקָטִיל, מִרְדָּת, מִהִיּוֹת, תִּדְשָׁא
שׁוֹנָאָה, וְהָיָה, שָׁנִי, וְיִשְׁרָת, לָכִי, אֲחִיָּה, אֱלֹהִים
אֲחֵרִי, וְהִי, הַמֶּשֶׁל, וְיִמְהָר, לַעֲשֵׂת, תִּשְׁכִּיל, הַמְּמַלְאִים
אֲשֶׁר, וְהָיָה, אֲדָמָה, הַתְּבַרְכָּת, בְּנִי, עָנִי, חָצִי, וְיִמְדָּד

מֶלֶכִּי, וּבָאֵר, בְּשֵׁלֶשׁ, חֹסֶסָה, שָׁוָא, יִתְּשֶׁרוּ, אֲכַלְתֶּם,
 זָקִי, אָכַל, יִשְׁתַּחֲוֶה, וְלֵשֶׁת, יִכְלָלוּ, נִנְאָלוּ, וְאַסָּה,
 נָבו, תִּמְשַׁלְנָה, אֲדֹנִי, יִטֵּב, יִבְשֶׁת, אָפוּ, וְנִבְרָכָה,
 שִׁמְךָ, מִפְּקָדִים, בְּצִלְמוֹ, מִקְלָוֶי.

in qual' l'anni

§ 4. SYLLABLES.

1. Every syllable, and therefore every word, must *begin* with a *consonant*. The conjunction ו = *and* (prefixed to *words* whose first letter is vowelless, or is a labial, ב, מ, or פ), is the sole exception to this rule; e.g. וּבָכַל, וּמִלֵּךְ.

2. *Open* syllables are those which *end* in a *vowel* sound; e.g. אָנִי = ā-nee.

3. *Closed* or *shut* syllables are those which *end* in a *consonant*; קָם.

4. *Long* vowels stand regularly in *open* syllables; תוֹשִׁיבִנִי.

5. *Short* vowels stand regularly in *shut* syllables; רִבְתֶּם.

6. An accent (§ 7, 3–§ 10) may reverse rules 4 and 5, and allow a *long* vowel to stand in a *shut* syllable, or a *short* vowel in an *open* one; e.g. יִרְאוּ = yī-r'-oo, לְבַשְׁתָּ = lā-vāsh-tā.

7. In reading Hebrew, Vocal Sh'va may be regarded as forming a sort of *open* syllable. קָטְלָה = kă-t'-lā,

8. No syllable can contain more than a sin-

gle vowel. Two concurring vowels, as, e.g. in our word "lion," never occur. See Rule 1.

EXERCISE XVI.

Divide each word in Exercises V., X., XII., and XV. into its component syllables; give the reason why each syllable is open or closed; and also whether the syllable has its proper vowel, together with the reason for it.

§ 5. DAGESH.

1. The dot in א, ע, פ, ט, ל, ז is called the DAGESH LENE, and serves to give to these letters, called *aspirates* their hard sound, e.g. ע = ph, or f, while ע = p; א = th, while א = t.

2. A DAGESH FORTE is a simple dot which may be placed in the bosom of any letter, except the gutturals, viz. א, ה, ח, ע, and sometimes ו.

3. Its effect is to *double* the letter in which it stands; e.g. קַטַל = kăt-tāl, חֶגֶשׁ = hŭg-găsh. Kăb-bāth must be written כַּבֵּד, not כְּבֵד.

4. It is never found in a *vowelless final* letter of a word, except in אַחַד and נְהַיָּה.

5. It is very rarely found in the *first* letter of a word.

6. When it occurs in an aspirate, א, פ, כ, ד, ג, ב, it not only *doubles* it, but also gives it the *hard*

sound; hence it is both *forte* and *lene*; e.g. דָּבָר, the dot in ד is, of course, *lene*, but the dot in ב makes the letter b, and also doubles it, so that the word is pronounced dāb-bār.

7. The Dagesh in an aspirate can easily be determined. If a vowel sound precede it, it must be Dagesh *Forte*; if a silent Sh'va precede, it is Dagesh *Lene*; e.g. בָּפֶר, the Dagesh in פ must be *forte*. In יִפְתָּח, יִפְתָּח, and קָטְלָהּ the Dagesh is *lene*.

8. Double Vav (וּ) has the same form as Shoo-rĕk (ו). When the preceding letter has a vowel, ו = double v; otherwise it is ōō; e.g. קִוּ = kīv-vām; but קוּם = koom.

9. In regard to syllabication, the letter in which Dagesh Forte stands, *closes* one syllable, and also *begins* another.

EXERCISE XVII.

Write in Hebrew characters the following words.

Rābbeem, kāllāh, nīttāch, nūggāsh, kūlee, yīttān, yīksh'rēnnēe, bōtteem, kāvvān, kōlloo, tsīvvāh, kīyyām, māll'koo, mīllā, g'mālleem, t'fīllāh, sūbb'kō, mīshsh'thā, y'shāddām, kōllāh, hīthpāllāt, kāt'lāh, hīmmālāt, shāmmāh, tīg'shee, l'thīttee, hīnnēnnēe, hāssēh, tīttāmmām, vātt'fāll'tāmō, kōssoo, nīttāttēm, y'koonnēnnōo, yādd'kīnnāh, hīnnābbeethā, vāttīssābbee.

EXERCISE XVIII.

Divide each word into its component syllables. If Sh'va occurs, state why it is vocal or silent. In the aspirates, state whether Dagesh is lene or forte. And when they have no Dagesh, give reason for its omission.

אֶפֶס, חָיִב, עֵינִת, חָלֹץ, מְכַבֵּר, דְּבִקָּה, דִּבְרוּ, וְדִלְתִי
חֲשֵׁבָה, בְּדַבְּרִי, הַפָּסֶס, קַרְדָּמִים, בְּרָדִים, וְיִידֹו, מְבִשֶׁת
בִּשְׁת, פִּפְתָר, תַּפְתִּין, וְתַפְלִיטְמוֹ, מְדִי, מְדָקֶם, לָבוֹ
עֲזִי, עֲמָכֶן, חָנִי, עֵינֹר, הִתְחַקֶּם, הַדְּבַר, פָּלָה, שָׁלַח
הַבִּשָּׁה, אֲעִמֵּד, אֲחֻלֶּק, עֲמֻדָּה, אֲשַׁמֵּעַ, מִמֶּה, מִמֶּנּוּ
אֲתֹן, תַּתְּמֶם, אֲזִיאל, אֲתֹן, פִּצְדִּיק, וְיִקְלָל, הַכֹּדֶה
חִיצָא, הִזָּה, הַמְנַשָּׁה, אֲצֻנָּו, כָּלִי, וְיִשְׁנֹו, וְסַרְנִי
וְיִפְתָּח, אֲמַתֹּו, תַּתְּהָה, שִׁבְתֹּו, נִכְבְּדִי, עֲדָנֹו, עֲמָדִי
הַתְּפִסְתִּי, אֲקַבֵּץ, אֲדַלֵּג, סָקַל, הַשִּׁבְת, אֲדָמָה, תַּשְׁבֵּן
וְנִתְּחַם, אֲתַנְנָה, וְתַפֵּל, וְיִטְלָלֹו, הַזֹּכֵר, תַּתְּשׁ, אֲקַשֵּׁר
וְיִסְתַּבֵּל, אֲשִׁיג, הַצִּטִּיד, תִּנַּח, וְתַתְּהָה, הַנִּבְאֹו, הַכֶּבֶס
תַּסְבִּי, הַדְּמִנְתֹּון, תַּתְּפֵּל.

§ 6. PATTACH FURTIVE.

1. When Pättäch is written under either of the gutturals ה, ה, or ע, standing at the end of a word, it is called *furtive*, and is pr

nounced *before* the guttural, instead of *after* it; e.g. רוּחַ = rooăch, *not* roochă.

2. If a final vowelless letter follow the guttural pointed with Pattach, the Pattach in this case is also *furtive*, e.g. יָחַד = yăchd, *not* yīchăd. Forms of this sort are, however, comparatively rare.

(a) In order to pronounce the furtive Pattach, lay the stress of voice on the vowel preceding the guttural, and just touch the Pattach; somewhat as *ă* in the English words *trial*, *vial*, etc.

(b) "Analogous to this Pattach is our use of a *furtive* *ě* before *r*, after long *ē*, *ī*, *ū*; e.g. *here* (sounded hēer), *fire* (fīer), *pure* (pūer)." .

3. Pattach Furtive never forms an additional syllable; e.g. in רוּחַ, the syllable is *closed*, and the Pattach is simply wedged in between the ו and the ח.

EXERCISE XIX.

Examples for pronunciation.

כַּח, קַח, שְׁלוּחַ, גְּבוּחַ, שִׁיחַ, רִיחַ, זָרוּחַ, זָרוּחַ
מְזֻזָּה, הַגִּיחַ, בּוּיַח, מְנִיחַ, נוּחַ, נָח, שָׁמַח, רוּחַ, גִּיחַ
הוֹדִיעַ, אֱלוֹהַּ, מְשַׁלֵּחַ, מַרְעַ, מְשַׁח, מְשִׁיחַ, נִבְּעַ
הַבִּיעַ, שְׁלַחַ, אֲסֻלוֹחַ, אֲפַתַח, הַבְּצַע, לְבָלוּעַ, שְׁלַחַת
הַגִּיחַ.

§ 7. MAPPIK, MAKKEF, AND METHEG.

1. Māppîk (*bringing out, or altering*) is a dot in a final ה, and serves to show that it is a *consonant*, and not a mere quiescent letter. Thus, in נְהֵה, ה is a consonant, and *closes* the syllable. In נְהֵה, ה is a quiescent, and merely prolongs the sound of Kāmēts, while the syllable is *open*.

(a) Mappik cannot be confounded with Dagesh Forte, as the latter never occurs in gutturals, or final letters.

2. Mākķēf (*binding together*) is a short horizontal bar (or hyphen) between two or more words; e.g. אֶת־כָּל־אֲשֶׁר־לוֹ, וְאִם־טָלַט־אֵלֶּה, וְהִי־בֵן.

(a) When words are so connected, only the *last* word has an accent, and the vowel in the final syllable of the words preceding the Makkef is generally *short*.

3. Mēthēg (*a bridle*) is a small perpendicular line (,) placed on the left of the vowel which stands in the *second syllable before the tone*.

(a) Its usual position is by the vowel of the *antepenult*; *never* in the *ult* or *penult*; e.g. קָטְלוּ.

(b) Its force is that of a *secondary* accent, analogous to that on the first syllable of our words *un'dertake*, *an'imātion*.

(c) Polysyllabic words sometimes have two or more Methegs; e.g. לִישׁוּעָהּ.

(d) A vowel with Metheg is usually *long*.

(e) The place of Metheg is often supplied by one of the consecutive accents. § 10.

§ 8. KAMETS AND KAMETS-CHATOOF.

The surest guide for distinguishing between long \bar{a} and short \bar{o} (both represented by one sign, viz. ֿ) is the *grammatical derivation* of a word.

For the beginner, the following rules will serve as a guide.

1. The sign ֿ is short \bar{o} in a *closed unaccented* syllable.

2. The sign ֿ is short \bar{o} in an *open* syllable only when followed by Kamets-Chatoof or by Chatef-Kamets.

3. Or, to express the rules in a different way, the sign ֿ is short \bar{o} when followed by,

(1) Dagesh Forte: $\text{רְנִי} = \text{rönnēe}$;

(2) Makkef: $\text{כֹּל־} = \text{köl}$;

(3) Kamets-Chatoof: $\text{הֶזְמִירִי} = \text{hözömthee}$;

(4) Chatef-Kamets: $\text{בֹּחֶרֶי} = \text{böch^oree}$;

(5) Sh'va, without an intervening Metheg:
 $\text{שְׂמֵרָה} = \text{shömräh}$; or,

(6) When it stands in a *closed final* syllable, with the accent on the *penult*:
 $\text{וַיַּקֹּם} = \text{väyyäköm}$.

REM. 1. Case (5) is the only one which causes any perplexity. It is necessary to determine whether the syllable in which ֿ stands is open or closed; to discover this we must know whether the Sh'va is vocal or silent. To tell whether the Sh'va is vocal or silent (unless it is followed by an undageshed aspirate, § 5, 1, when, of course, it is *vocal*) we must know whether the preceding vowel is long or short, which is the very point in question.

But a general practical rule is to regard the ְ when followed by ְ without an intervening Metheg as short ö ; e.g. $\text{קָטָלִי} = kät'lee$, while $\text{קָטָלִי} = kät'loo$.

A Dagesh Forte between the ְ and the ְ of course determines the sound as short ö , even though the ְ be accompanied by Metheg; e.g. $\text{קָטָלִי} = kät'kät$.

REM. 2. Metheg also commonly stands by the Kamets-Chatoof when it is followed by another Kamets-Chatoof or by Chatef-Kamets (Cases 3 and 4). It is only when ְ is followed by ְ that the Metheg is of use to determine the sound as ä .

4. The first ְ in the two anomalous words קָטָלִי and שְׂרָשִׁי is short ö . Pronounce *köthä-sheem*, *shöräsheem*.

5. In all other cases besides those above mentioned, ְ is long ä ; viz. in *open* syllables, whether accented or not, whether they have a quiescent letter or not, and in *accented* syllables whether they be closed or followed by Dagesh Forte.

EXERCISE XX.

Write in Hebrew characters the following words.

NOTE.—Be careful to insert Metheg and silent Sh'va in their proper places.

Yöktäl, bötnem, väyyä'röm, böttäkēm, shām, rōnnōo, hömāth, läk, göfreeth, y'chōnkä, chōn-nānōo, söznā, hālāktä, häbbötteem, köl-d'vār, käl, köthköth, shälōsh, köshrah, kash'räh, yish-mörkēm, yāshōv, pööl-kēm, yoomāth, väyyä-mōth, sökläh, häggämäl köl-bäsär, kövölō, kölvökä, shöfk'kä, m'mülläk.

EXERCISE XXI.

Pronounce and write in English characters the following words. Give the reason, in each case why the sign ֿ is long \bar{a} or short \bar{o} .

NOTE.—The accent is on the *last* syllable, except where otherwise marked by '.

בָּתִּים, יָשֵׁב, וַיָּשֶׁב, גִּלְמָה, גִּלְמִי, פִּלְמוֹ, חָקֶךְ,
קָרָאִי, קִדְּשִׁי, שְׁפִטְנִי, הַבָּנִים, הִיָּתָה, כָּל־, יָם, בָּרַחֲתִי,
גִּלְתִּית, מִצָּא, קִטְבֶּךָ, סָב, מִלְכָּה, מִלְפָּה, וַקִּשְׁן, בָּרַכּוּ,
אֶרְחָךְ, עָנוּ, עָנִי, שְׁפִטְנִי, לָמָּה, אֶחָדָן, וְכִלְיָהּ, וְיָד,
חָגִי, דָּכָה, דָּכִים, דָּכִי, פָּפְרוֹ, עֲשֶׂרָם, וּמִלְנִי, מֵאֲחֻזִּים,
אֶרְחֶן, אֶרְחֹת, וַקִּטְנִי, וְפִי, וְפִיפָה, חֲפָשִׁי, לַחֲלִי, עָרְלָה,
בְּזֹרֶרֶתָא, קִטְקָה, עֲשָׂקָה, אֶרֶךְ, וְכִנְיָה, הַנִּתְקִי, וַיִּנְתְּנִי,
רַב־אָדָם, רַב, הַחֲלָה, עָרְלָתוֹ, אֶרֶן, וַקִּנְעָם, בְּחִלְיוֹ,
מִשְׁלֹ, מִשְׁלֹ, אֶנְהֶנָּה, נִדְדָה, נִנְיָךְ, קַפְלִיכֶם, עַפְאִים,
טִהַרְרָה, תִּוְרָתְךָ, לְחֶק־עוֹלָם, חֲמָרִים, וַתִּכְתֹּב־טֶסֶס,
פִּתְנוֹת, אֶחָלִי, שָׁדָד, פָּסוּ, מֵאָדָם, וַחֲלִיִּים, מֵעַמֶּד,
הִרְבֵּת, וַתִּחַם, יִשְׁדָּם, אֶנְהֶנּוּ, שָׂוָא, חֲכָמָה, הַשְׁפָּכָה,
לָמָּה, תִּעֲבָדֶם, הָקִים, מוֹתָהּ, וַצִּעֲקִי, קִדְּקִדּוֹ, קִסְמִי,
מִרְטָה, מֵאֲסָסֶם, צִהַרְרִים, חֲלִיִּים, וַיִּלָּשׁ, וַיִּבְשָׁה, וַיִּשְׁעָה,
קִרְבָּכֶם, קִטְנִי, הַשְׁפּוֹת, גִּדְל־, כִּנְיָה, שִׁרְךָ, וַתִּחַם,
וַיִּצֵּם, וַיִּפְתִּי, נִפְצָה, אֶבְחֶנָּךְ, הַשְׁמָה, פַּעֲלָכֶם, קִטְנִי,

וְנָשָׁב, גָּזִי, רַחֲקָה, כָּלִי, תֹּאֲרָם, אֲמַנָּם, אֶעֱלֶה, סֵלִיחַ,
מִתְּנִי, מֵאֲסֹו, וְחֲלִי, וְסֻעָדָה, דְּלִי, דָּקָר, דְּלִתְדָה, חֲגָא,
וְיִמְשַׁל-בֶּן, בְּחֻרָת, מִחֻרָתָם.

§ 9. VÄV AND YOTHE AS CONSONANTS.

1. (a) Whenever Väv is preceded by any other vowel than Shoorëk, Kibboots, or Chōlēm; or whenever Yothe is preceded by any other vowel than Cheerëk, Tsārā, or Sēgōl; or (b) whenever they receive Dagesh Forte; or (c) have a vowel or vocal Sh'va; or (d) stand at the beginning of a word, they are treated as consonants, viz. v or y; thus וְ = äv, as in וְי; וּ = äv, as in וּי; וֹ = āv, as in וֹי; וֶ = ěv, as in וֶי; וִ = ĩv, as in וִי; ו־ (like ו־) = äv, as in בְּנִי, pronounced bänäv.

Thus וְ or וּ = aī,* as in *aisle* (not like ai in *pail*), וֹ = tsäraī; וֶ = ōy, sounded not like oy in *boy*, but more like oee, e.g. גֹּי = goee; וִ = ooy, like uoy in *buoy*, i.e. oooo; e.g. גִּלְוִי = gälōooo.

As the forms in which Yothe takes Dagesh Forte cause the beginner some perplexity, the pronunciation of some of these forms is here given.



























* Whenever aī occurs in this section, it is always to be so pronounced.

עָשׂוּי, וַיַּעֲנֶה, עָנָה, עָנִים, מַחְלִי, קָנוּ, תַּכְנִים, וַיֹּאמֶר,
שָׁלוּ, שָׁלוּ, שָׁכַח, דִּי, שִׁי, וַיִּרְכַּב, רַגְלִיו, רַגְלִי, פִּיו,
הוּי, וַיֵּרֶו, וַיָּהִי, אוֹי, צָפֹי, אֶדְנִי, שָׁדִי, הוֹרִי, חוֹרִי,
נָקִים, חֲנִיּוֹת, חֲצִיו, נִי, צָדִי, תַּמִּי, חֲצִי, עָמִי, לְחִי
כִּלְיוֹ, עֵינָיו, יוֹנִיו, יָדָיו, שִׁירָיו, חֲתִילוֹ, אֶרְנָה, דֶּרֶכִי,
הַיּוֹם, פָּנָיו, קָנִים, וַיּוֹשֶׁב, וַיִּצָּר, וַיַּעֲשֶׂה, וַיִּקְבְּצוּ, וַיִּקְרָא,
אֶתְחִי, בָּנָיו, לָנָה, קָנִי, שָׁנָה, גִּנְיָה, גִּנְיָה, דָּנִי, בְּיָה,
דָּוִד, קָנִי, הָנָה, גִּנְיָה, קָנִי, גִּנְיָה, הָנָה, קָנָה, נָתַת, חָתַת,
יָהֱנָה, מִצְוָתָיו, קִצְוָתָיו, כְּנֻתָו, קִדְוֹת, וַיַּעֲלֵהֶם.

§ 10. ACCENT.

1. In addition to the vowel points, Dagesh, Mappik, Metheg, etc., Hebrew words in the Bible are furnished with accents, which indicate either (1) the tone-syllable, or (2) the syntactical relation which each word of a sentence bears to the rest.

2. The following is a list of the various forms of the accents, with their names.

1.  Sillook.	10.  Päshhä.	19.  P'seek.
2.  Athnäch.	11.  Zärkä.	20.  Moonäch.
3.  Mërkä.	12.  Y'theev.	21.  Kädmä.
4.  Tifchäh.	13.  Gëresh.	22.  Double Mërkä.
5.  Zäkëf Kätön.	14.  Double Gëresh.	23.  Mähpäk.
6.  Zäkëf Gäthöl.	15.  Great T'lishä.	24.  Shälshëlëth.
7.  Sëghöltä.	16.  Little T'lishä.	25.  Därgä.
8.  T'veer.	17.  Kärnä Färä.	26.  Y'räch.
9.  R'veeä.	18.  Päzër.	

3. These forms, except the first two, need not now be learnt. It suffices to remember, that if there be but *one* accent on a word, it generally denotes the *tone* syllable, i.e. the syllable upon which *the stress of voice is to be laid*. If there be two *different* accents on a word, the *second* one marks the tone; but if both accents be *alike*, then the *first* marks it.

4. Monosyllables, unless followed by Makkef, have the tone. In most words, the *ultimate* syllable has the tone; e.g. מוֹעֵד, זֶכֶן. In words that have ׀ in the ult, the tone is on the *penult*; e.g. מֵלֶכַּךְ = mēlēk. The tone is also on the *penult* in words preceded by ׀; וַיַּיָּשׁוּב = väyyä'shöv.

5. The tone can only be on the *ult* or *penult*, never on the antepenult.

6. The mark : called Sōf-P'sook always separates the verses, and takes the place of our period. The Athnāch ׀ stands about the middle of the verse, and divides it into two clauses. [In poetry the Merka serves the same purpose].

7. The syllables that have Sillook (which occurs only under the *last* word of a verse, immediately preceding Sōf-P'sook) or Athnach are said to be "in pause." Hence the vowel of such syllables is usually lengthened; e.g. רַכֵּב in pause becomes רַכֵּב.

8. The Sillook ׀ can never be confounded with Metheg ׀, as the former stands only under

the *last* word of a verse, and then *always under the tone-syllable*, while *Metheg never stands under the tone-syllable*.

EXERCISE XXIII.

State upon which syllable the stress of voice is to be laid in each word of the first chapter of Genesis; and for what reasons.

§ 11. K'REE AND K'THEEV.

1. K'ree means *marginal reading*. K'theev means *the text*. A star * or circle ° over a word in the text directs the attention to the foot of the page.

2. The vowels under the consonants of the word in the text belong to the *consonants in the margin*, not to the word in the text. Thus, in Jer. xlii. 6, the text has אֲנִי, the margin has אֲנִי, therefore אֲנִי is to be pronounced אֲנִי. The proper vowels for אֲנִי would be אֲנִי; cf. 1 Sam. v. 6; 2 Kings xvii. 16.

3. If a word in the text has no vowels, it is regarded as superfluous; e.g. Jer. li. 3.

4. When vowels alone are found in the text, the consonants to which they belong are printed in the margin. Thus, in Judges xx. 13, * stands in the text; in the margin we have בָּנִי; cf. 2 Sam. viii. 3; 2 Kings xix. 31, 37.

5. There are a few standing K'rees which are

unnoticed in the margin ; e.g. הוּא [in the Pentateuch] should always be pronounced Hee, not Heev. יִשְׁשַׁכָּר = yïssākār. The Jews superstitiously refrain from pronouncing the Divine Name יהוה, but always pronounce it *ʾthōnāī*, whose vowels it is pointed with. However, *we* usually read it as it is pointed, and pronounce it Jehovah. If אֲדֹנָי precede it, it is pointed יְהוָה, which a Jew would pronounce *ʾlōheem*.

DIRECTIONS TO THE STUDENT.

NOTE.—The following chapters are inserted for practice in reading the text, and in applying the foregoing rules. These “directions” will indicate to the student the several points to which attention should be paid.

1. Practice reading these chapters *aloud*, until they can be read with accuracy and ease.
2. Divide each word into its component syllables, and give the rule for each syllable. § 4.
3. Give rule for the use of each vowel that occurs. § 4, 4–7.
4. Distinguish the vocal and silent Sh’vas.
5. In case of each Sh’va, state why it is vocal or silent. § 3.
6. Distinguish Dagesh Lene from Dagesh Forte. § 5.
7. Note *final* letters and *dilated* letters.
8. Note the quiescent letters. § 2, 3–4.
9. Select the words in which Mappik occurs.
10. Select the words in which Pattach Furtive occurs. § 6.
11. Find instances in which Cholem coincides with the diacritical point of ם. § 2, 5.
12. Find the words in which Kamets-Chatoof occurs. § 8.

GENESIS.

בראשית.

CAPUT I. א

- 2א בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ: וְהָאָרֶץ
הָיְתָה רֵאָהוּ וְכוּ' וַחֲשֹׁךְ עַל-פְּנֵי תְהוֹם וּרוּחַ אֱלֹהִים
3 מְרַחֶפֶת עַל-פְּנֵי הַמָּיִם: וַיֹּאמֶר אֱלֹהִים יְהי אוֹר וַיְהי-
4 אוֹר: וַיַּרְא אֱלֹהִים אֶת-הָאוֹר כִּי-טוֹב וַיְבָרֶךְ אֱלֹהִים בֵּין
הָאוֹר וּבֵין הַחֹשֶׁךְ: וַיִּקְרָא אֱלֹהִים לְאוֹר יוֹם וּלְחֹשֶׁךְ
דָּקָרָא לַיְלָה וַיְהי-עֶרֶב וַיְהי-בֹקֶר יוֹם אֶחָד: פ
6 וַיֹּאמֶר אֱלֹהִים יְהי רָקִיעַ בְּתוֹךְ הַמָּיִם וַיְהי מַבְדִּיל בֵּין
7 מַיִם לְמַיִם: וַיַּעַשׂ אֱלֹהִים אֶת-הָרָקִיעַ וַיְבָרֶךְ בֵּין הַמַּיִם
אֲשֶׁר מִתַּחַת לָרָקִיעַ וּבֵין הַמַּיִם אֲשֶׁר מֵעַל לָרָקִיעַ וַיְהי-
8 כֵן: וַיִּקְרָא אֱלֹהִים לָרָקִיעַ שָׁמַיִם וַיְהי-בֹקֶר
9 יוֹם שֵׁנִי: פ וַיֹּאמֶר אֱלֹהִים יִקְווּ הַמַּיִם מִתַּחַת
הַשָּׁמַיִם אֶל-מְקוֹם אֶחָד וַתֵּרָאֶה הַיַּבָּשָׁה וַיְהי-כֵן:
י וַיִּקְרָא אֱלֹהִים לַיַּבָּשָׁה אֶרֶץ וּלְמִקְוֵה הַמַּיִם קָדָא יַמִּים

- 11 וַיֵּרָא אֱלֹהִים כִּי-טוֹב: וַיֹּאמֶר אֱלֹהִים תְּדַשָּׂא הָאָרֶץ
 דָּשָׂא עֹשֶׁב מִזֶּרֶע וְרֹעַ עֵץ פָּרִי עֹשֶׂה פֶרִי לְמִינֹו אֲשֶׁר
 12 זֶרְעוֹבָו עַל-הָאָרֶץ וַיַּחֲבֹקֶן: וַהֲוָא הָאָרֶץ דָּשָׂא עֹשֶׁב
 מִזֶּרֶע וְרֹעַ לְמִינֹהוּ וְעֵץ עֹשֶׂה-פֶרִי אֲשֶׁר זֶרְעוֹבָו לְמִינֹהוּ
 13 וַיֵּרָא אֱלֹהִים כִּי-טוֹב: וַיַּחֲבֹקֶן וַיַּחֲבֹקֶן יוֹם שְׁלִישִׁי: 14
 וַיֹּאמֶר אֱלֹהִים יְהִי מְאֹרֶת בְּרָקִיעַ הַשָּׁמַיִם
 לְהַבְדִּיל בֵּין הַיּוֹם וּבֵין הַלַּיְלָה וַהֲוָי לְאֹתוֹת וּלְמוֹעֲדִים
 וּלְיָמִים וּשְׁנָיִם: וַהֲוָי לְמְאֹרֶת בְּרָקִיעַ הַשָּׁמַיִם לְהַאֲרִי
 15 עַל-הָאָרֶץ וַיַּחֲבֹקֶן: וַיַּעַשׂ אֱלֹהִים אֶת-שְׁנֵי הַמְּאֹרֶת
 הַגָּדֹלִים אֶת-הַמָּאֹר הַגָּדֹל לְמַשְׁלַת הַיּוֹם וְאֶת-הַמָּאֹר
 הַקָּטָן לְמַשְׁלַת חֲלָילָה וְאֵת הַכּוֹכָבִים: וַיִּתֵּן אֹתָם
 16 אֱלֹהִים בְּרָקִיעַ הַשָּׁמַיִם לְהַאֲרִי עַל-הָאָרֶץ: וּלְמֹשֶׁל
 בָּיּוֹם וּבְלַיְלָה וּלְהַבְדִּיל בֵּין הָאֹר וּבֵין הַחֹשֶׁךְ וַיֵּרָא
 17 אֱלֹהִים כִּי-טוֹב: וַיַּחֲבֹקֶן וַיַּחֲבֹקֶן יוֹם רְבִיעִי: 18
 וַיֹּאמֶר אֱלֹהִים יִשְׂרְצוּ הַמַּיִם שָׂרָץ נֶפֶשׁ חַיָּה
 19 וְעוֹף יַעֲוֹף עַל-הָאָרֶץ עַל-פְּנֵי רָקִיעַ הַשָּׁמַיִם: וַיִּבְרָא
 אֱלֹהִים אֶת-הַתַּנִּינִם הַגָּדֹלִים וְאֵת כָּל-נֶפֶשׁ הַחַיָּה
 הַרְמִשָּׁת אֲשֶׁר שָׂרְצוּ הַמַּיִם לְמִינֵהֶם וְאֵת כָּל-עוֹף בְּנֶף

22 לְמִינֵהוּ וַיֵּרָא אֱלֹהִים כִּי טוֹב: וַיִּבְרָךְ אֶת־הָאֱלֹהִים לֵאמֹר
 פְּרוּ וּרְבוּ וּמְלֵאוּ אֶת־הַמַּיִם בַּיַּמִּים וְהָעוֹף יִרְבֶּה בָּאָרֶץ:
 23 וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם חֲמִישִׁי: פ וַיֹּאמֶר
 24 אֱלֹהִים תוֹצֵא הָאָרֶץ נֶפֶשׁ חַיָּה לְמִינָהּ בַּחֲמָה וְרֶמֶשׂ
 כז וְחַי־תֹּרֶאֶרֶץ לְמִינָהּ וַיְהִי־כֵן: וַיַּעַשׂ אֱלֹהִים אֶת־חַיֵּי
 הָאָרֶץ לְמִינָהּ וְאֶת־הַבְּהֵמָה לְמִינָהּ וְאֶת־כָּל־רֶמֶשׂ
 26 הָאֲדָמָה לְמִינָהּ וַיֵּרָא אֱלֹהִים כִּי טוֹב: וַיֹּאמֶר אֱלֹהִים
 נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כְּדֹמוֹתֵנוּ וַיִּרְדּוּ בְדֹגַת הַיָּם וּבְעוֹף
 הַשָּׁמַיִם וּבַבְּהֵמָה וּבְכָל־הָאָרֶץ וּבְכָל־הָרֶמֶשׂ הָרֹמֵשׂ
 27 עַל־הָאָרֶץ: וַיִּבְרָא אֱלֹהִים אֶת־הָאָדָם בְּצַלְמוֹ בְּצֶלֶם
 28 אֱלֹהִים בָּרָא אֹתוֹ זָכָר וּנְקֵבָה בָּרָא אֹתָם: וַיִּבְרָךְ אֹתָם
 אֱלֹהִים וַיֹּאמֶר לָהֶם אֱלֹהִים פְּרוּ וּרְבוּ וּמְלֵאוּ אֶת־הָאָרֶץ
 וּבְכַשְׁדָּה וּרְדּוּ בְּדֹגַת הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבְכָל־חַיָּה
 29 הָרֹמֶשֶׂת עַל־הָאָרֶץ: וַיֹּאמֶר אֱלֹהִים הִנֵּה נָתַתִּי לָכֶם
 אֶת־כָּל־עֵשֶׂב וְזֶרַע זֶרַע אֲשֶׁר עַל־פְּנֵי כָל־הָאָרֶץ וְאֶת־כָּל־
 הָעֵץ אֲשֶׁר־בּוֹ פֶּרִי־עֵץ זֶרַע זֶרַע לָכֶם יִהְיֶה לְאֹכְלָהּ:
 30 וְלָכָל־חַיַּת הָאָרֶץ וּלְכָל־עוֹף הַשָּׁמַיִם וּלְכָל־רֹמֵשׁ עַל־
 הָאָרֶץ אֲשֶׁר־בּוֹ נֶפֶשׁ חַיָּה אֶת־כָּל־יֶרֶק עֵשֶׂב לְאֹכְלָהּ

וַיְהִי־בֹקֶר: וַיֵּרָא אֱלֹהִים אֶת־כָּל־אֲשֶׁר עָשָׂה וַהֲנִיחַ טוֹב 31
מְאֹד וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם הַשְּׁשִׁי: פ

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CAP. II. ב

וַיְבָרֶךְ הַשָּׁמַיִם וְהָאָרֶץ וְכָל־צִבְּאָם: וַיְבָרֶךְ אֱלֹהִים בְּיוֹם א 2
הַשְּׁבִיעִי מִלֵּאכְתּוֹ אֲשֶׁר עָשָׂה וַיִּשְׁכַּח בְּיוֹם הַשְּׁבִיעִי
מִכָּל־מִלְאכְתּוֹ אֲשֶׁר עָשָׂה: וַיְבָרֶךְ אֱלֹהִים אֶת־יוֹם 3
הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ כִּי כֹן שָׁבַת מִכָּל־מִלְאכְתּוֹ אֲשֶׁר־
בָּרָא אֱלֹהִים לַעֲשׂוֹת: פ אֱלֹהִים תּוֹלְדוֹת הַשָּׁמַיִם 4
וְהָאָרֶץ בַּהֲבֵרָאם בְּיוֹם עֲשׂוֹת יְהוָה אֱלֹהִים אֶרֶץ
וְשָׁמַיִם: וְכָל־שְׁנֵי הַשָּׁדָה מִרְם יִהְיֶה בָאָרֶץ וְכָל־ה 5
עֹשֶׂב הַשָּׁדָה מִרְם יִצְמַח כִּי לֹא הִמְטִיר יְהוָה אֱלֹהִים
עַל־הָאָרֶץ וְאָדָם אֵין לַעֲבֹד אֶת־הָאֲדָמָה: וְאֵד יַעֲלֶה 6
מִן־הָאָרֶץ וְהִשְׁקָה אֶת־כָּל־פָּנֵי הָאֲדָמָה: וַיִּצְרֹ יְהוָה 7
אֱלֹהִים אֶת־הָאָדָם עָפָר מִן־הָאֲדָמָה וַיִּפָּח בְּאַפּוֹ נִשְׁמַת
חַיִּים וַיְהִי הָאָדָם לְנֶפֶשׁ חַיָּה: וַיִּטֹּעַ יְהוָה אֱלֹהִים 8
גֵּן בְּעֶדֶן מִקְדָּם וַיִּשֶׂם שֵׁם אֶת־הָאָדָם אֲשֶׁר יִצָּר: וַיִּצְלַח 9
יְהוָה אֱלֹהִים מִן־הָאֲדָמָה כָּל־עֵץ נִחְמָד לְמִרְאֵה וְטוֹב
לְמֵאכֹל וַעֲץ הַחַיִּים בְּתוֹךְ הֵן וַעֲץ הַדַּעַת טוֹב וְרָע:

וַיִּצַּח מַעַדָּן לְהַשְׁקוֹת אֶת־הַגֶּן וּמִשָּׁם יָפֹרֵד וְהָיָה
 11 לְאַרְבָּעָה רָאשִׁים: שֵׁם הָאֶחָד פִּישׁוֹן הוּא הַסֹּכֵב
 12 אֶת כָּל־אֶרֶץ הַחַיִּילָה אֲשֶׁר־שָׁם הַזֶּהָב: וְהַב הָאֶרֶץ
 13 הַהִוא טוֹב שָׁם הַבָּדֶלֶח וְהַבֵּן הַשֹּׁהַם: וְשֵׁם־הַנָּהָר
 14 הַשֵּׁנִי גִיחוֹן הוּא הַסּוֹכֵב אֶת כָּל־אֶרֶץ כּוּשׁ: וְשֵׁם־הַנָּהָר
 הַשְּׁלִישִׁי תִּדְקֵל הוּא תִּדְקֵל קַדְמֶתָ אֲשׁוּר וְהַנָּהָר
 טו הָרְבִיעִי הוּא פָּרָת: וַיִּקַּח יְהוָה אֱלֹהִים אֶת־הָאָדָם
 10 וַיַּנְתְּחוּ בְּגִן־עֵדֶן לְעִבְדָּהּ וּלְשִׁמְרָהּ: וַיִּצְוֶה אֱלֹהִים
 17 עַל־הָאָדָם לֵאמֹר מִכָּל עֵץ־הַגֶּן אָכַל תֹּאכַל: וּמִעֵץ הַדַּעַת
 טוֹב וְרָע לֹא תֹאכַל מִמֶּנּוּ כִּי בְיוֹם אָכַלְהָ מִמֶּנּוּ מוֹת
 18 תָּמוּת: וַיֹּאמֶר יְהוָה אֱלֹהִים לֹא־טוֹב הָיִיתָ הָאָדָם
 10 לְבִדּוֹ אֶעֱשֶׂה־לּוֹ עֹזֵר כְּנֶגְדּוֹ: וַיִּצֹר יְהוָה אֱלֹהִים מִן־
 הָאָדָמָה כָּל־חַיַּית הַשָּׂדֶה וְאֵת כָּל־עוֹף הַשָּׁמַיִם וַיָּבֵא
 אֶל־הָאָדָם לִרְאוֹת מֵה־יִּקְרָא־לּוֹ וְכָל־אֲשֶׁר יִקְרָא־לּוֹ הָאָדָם
 ט גִּפָּשׁ חַיָּה הוּא שְׁמוֹ: וַיִּקְרָא הָאָדָם שְׁמוֹת לְכָל־
 הַבְּהֵמָה וּלְעוֹף הַשָּׁמַיִם וּלְכָל חַיַּית הַשָּׂדֶה וּלְאָדָם
 21 לֹא־מֵצָא עֹזֵר כְּנֶגְדּוֹ: וַיִּפֹּל יְהוָה אֱלֹהִים וַתִּרְדָּמָה
 עַל־הָאָדָם וַיִּישָׁן וַיִּקַּח אֶחָת מֵעֲלָעָלָיו וַיִּסְגֵּר בָּשָׂר

22 תַּחֲתָנָהּ: וַיִּבֶן יְהוָה אֱלֹהִים אֶת־הַצֵּלַע אֲשֶׁר־לָקַח מִן־
 23 הָאָדָם לְאִשָּׁה וַיֵּבְאֶהָ אֶל־הָאָדָם: וַיֹּאמֶר הָאָדָם נָתַתְּ
 חַפְצִים עָצָם מִעֲצָמִי וּבִשָּׁר מִבִּשְׁרִי לְזָאת וְקָרָא אִשָּׁה
 24 כִּי מֵאִישׁ לִקְחָהּ־זֹאת: עַל־כֵּן יַעֲזֹב־אִישׁ אֶת־אָבִיו וְאֶת־
 אִמּוֹ וְדָבַק בְּאִשְׁתּוֹ וְהָיוּ לְבָשָׂר אֶחָד: וַיִּהְיוּ שְׁנֵיהֶם כֶּחָד
 עֲרוֹמִים הָאָדָם וְאִשְׁתּוֹ וְלֹא יִתְבָּשְׁשׁוּ:

CAP. III. ג

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וַחֲנָחֹשׁ הָיָה עָדוֹם מִכָּל חַיַּת הַשָּׂדֶה אֲשֶׁר עִשָּׂה יְהוָה *
 אֱלֹהִים וַיֹּאמֶר אֶל־הָאִשָּׁה אַךְ כִּי־אָמַר אֱלֹהִים לֹא
 תֹאכְלוּ מִכָּל עֵץ הָגֶן: וַתֹּאמֶר הָאִשָּׁה אֶל־חֲנָחֹשׁ מִפְּרִי
 2 עֵץ־הָגֶן נֹאכָל: וּמִפְּרִי הָעֵץ אֲשֶׁר בְּתוֹךְ־הָגֶן אָמַר
 3 אֱלֹהִים לֹא תֹאכְלוּ מִמֶּנּוּ וְלֹא תִגְעוּ בּוֹ פֶּן־תָּמּוּתוּ: וַיֹּאמֶר
 4 חֲנָחֹשׁ אֶל־הָאִשָּׁה לֹא־מוֹת תָּמּוּתוּ: כִּי יָדַע אֱלֹהִים כִּי
 5 כִּיּוֹם אֲכָלְכֶם מִמֶּנּוּ וְנִפְקַחוּ עֵינֵיכֶם וַהֲיִיתֶם כְּכָל־הַחַיִּים
 6 וְדָעִי טוֹב וָרָע: וַתֵּרָא הָאִשָּׁה כִּי טוֹב הָעֵץ לְמֹאכָל וְכִי
 תֹאחֲזֶה־נָּה לְעֵינִים וְנִחְמַד הָעֵץ לְהַשְׂכִּיל וַתִּקַּח מִפְּרִיו
 7 וַתֹּאכַל וַתִּתֵּן גַּם־לְאִישָׁהּ עִמָּה וַיֹּאכַל: וַתִּפְקַחְנָה עֵינֵי
 שְׁנֵיהֶם וַיֵּדְעוּ כִּי עֲרוֹמָם הֵם וַיִּתְּפְרוּ עֲלֵיהֶם תְּאֵלֶה וַיַּעֲשׂוּ

- 8 לָהֶם חֲגֹרֶת: וַיִּשְׁמְעוּ אֶת־קוֹל יְהוָה אֱלֹהִים מִתְּחִלָּה:
בָּגָן לְרוּחַ הַיּוֹם וַיִּתְחַבֵּא הָאָדָם וְאִשְׁתּוֹ מִפְּנֵי יְהוָה
9 אֱלֹהִים בְּתוֹךְ עֵץ הַגֵּן: וַיִּקְרָא יְהוָה אֱלֹהִים אֶל־הָאָדָם
וַיֹּאמֶר לוֹ אַיֶּכָּה: וַיֹּאמֶר אֶת־קוֹלִי שָׁמַעְתִּי בָגָן וַאֲרֵא
11 כִּי־עֵרָם אֲנִי וְאַחְבָּא: וַיֹּאמֶר מִי הָגִיד לָךְ כִּי עֵרָם
אִתָּה מִן־הָעֵץ אֲשֶׁר צִוִּיתִיךָ לֵבִלְתִּי אֲכַל־מִמֶּנּוּ אֲכָלָתָ:
12 וַיֹּאמֶר הָאָדָם הָאִשָּׁה אֲשֶׁר נָתַתָּה עִמָּדִי הִוא נָתַתְּהָ לִּי
13 מִן־הָעֵץ וָאֲכָלָה: וַיֹּאמֶר יְהוָה אֱלֹהִים לָאִשָּׁה מַה־נָּתַתָּ
14 עָשִׂית וַתֹּאמֶר הָאִשָּׁה הִנֵּחֵשׁ הִשְׁיֵאֲנִי וָאֲכָלָה: וַיֹּאמֶר
יְהוָה אֱלֹהִים אֶל־הַנָּחָשׁ כִּי עָשִׂיתָ וְאַתָּה אָרֹר אֶתָּה
מִכָּל־הַבְּהֵמָה וּמִכָּל חַיַּת הַשָּׂדֶה עַל־הָחָנָה תֵּלֵךְ וְעָפָר
טו תֹּאכַל כָּל־יְמֵי חַיֶּיךָ: וַאֲיָכָה אִשְׁתְּךָ בִּינָהּ וּבִין הָאִשָּׁה
וּבִין זֶרַעָהּ וּבִין זֶרַעָהּ הִוא יִשׁוּפֶנָּה רֹאשׁ וְאַתָּה תִּשׁוּבָנָהּ
16 עָקֹב: ׀ אֶל־הָאִשָּׁה אָמַר הֲרַבָּה אֲרָבָה עֲצָבוֹנָהּ
וְהִרְבָּה בְּעָצֹב תֵּלְדֵי בָנִים וְאֶל־אִישָׁהּ תִּשְׁוָקְתֶּךָ וְהִוא
17 יִמְשָׁל־בָּךְ: ׀ וְלָאָדָם אָמַר כִּי שָׁמַעְתָּ לְקוֹל אִשְׁתְּךָ
וַתֹּאכַל מִן־הָעֵץ אֲשֶׁר צִוִּיתִיךָ לֵאמֹר לֹא תֹאכַל מִמֶּנּוּ
וְאַרְוָה הָאָדָמָה בְּעִבּוּרָהּ בְּעָצָבוֹן תֹּאבִלְנָהּ כָּל יְמֵי

חַיָּה: וְקוֹץ וְדִרְבֵּר תַּעֲמִיחַ לָךְ וְאָכַלְתָּ אֶת־עֵשֶׂב 10
 הַשָּׂדֶה: בְּזַעַת אִפְּיֶךָ תֹאכַל לֶחֶם עַד שׁוֹבֶכֶת אֶל־ 19
 הַתְּאֵדָמָה כִּי מִמֶּנָּה לִקְחַתָּ כִּי־עֵפֶר אֶתְּהוּ וְאֶל־עֹפֶר
 הַיָּשׁוּב: וַיִּקְרָא הָאָדָם שֵׁם אִשְׁתּוֹ חַוָּה כִּי הִוא הָיְתָה 2
 אִם כָּל־חַי: וַיַּעַשׂ יְהוָה אֱלֹהִים לָאָדָם וּלְאִשְׁתּוֹ כְּתֻנּוֹת 21
 עֹר וַיִּלְבָּשֵׁם: פ וַיֹּאמְרוּ יְהוָה אֱלֹהִים הֵן 22
 הָאָדָם חַיָּה כְּאֶחָד מִבְּנֵי הַדָּעַת טוֹב וְרַע וַעֲתָה וּפֶךְ
 יִשְׁלַח יָדוֹ וְלָקַח גַּם מֵעֵץ הַחַיִּים וְאָכַל וְתִי לְעֵלָם:
 וַיִּשְׁלַחְהוּ יְהוָה אֱלֹהִים מִגֻּד־עֵדֶן לְעַבֹּד אֶת־הַתְּאֵדָמָה 2
 אֲשֶׁר לָקַח מִשָּׁם: וַיִּגְרֹשׁ אֶת־הָאָדָם וַיִּשְׁבֹּן מִקֶּדֶם 4
 לְגִן־עֵדֶן אֶת־הַכְּרִבִּים וְאֵת לֶחֶט הַחֵרֶב הַמַּת־הַפְּכֶת
 לְשֹׂמֵר אֶת־דֶּרֶךְ עֵץ הַחַיִּים: ם

מ

CAP. XL. מ

וַיְהִי אַחֲרֵי הַדְּבָרִים הָאֵלֶּה חָטְאוּ מִשְׁקָה מַלְאֲכֵי־מִצְרַיִם *
 וְהָאִפְּהָ לְאַדְוִיָּהֶם לְמַלְאֲכֵי מִצְרַיִם: וַיִּקְצֹף פְּרָעֹה עַל שְׂנֵי 2
 סָרִיסָיו עַל שֵׁר הַמִּשְׁקִים וְעַל שֵׁר הָאוֹפִים: וַיִּתֵּן אֹתָם 3
 בְּמִשְׁמֶר בֵּית שֵׁר הַטְּבָחִים אֶל־בֵּית הַסֹּהַר מְקוֹם אֲשֶׁר
 יוֹסֵף אֶסּוֹר שָׁם: וַיִּפְקֹד שֵׁר הַטְּבָחִים אֶת־יוֹסֵף אֹתָם 4

ה וַיִּשְׁרֹת אֹתָם וַיְהִיו יָמִים בְּמִשְׁמַר: וַיַּחְלְמוּ חֲלוֹם שְׁנֵיהֶם
 אִישׁ חֲלֹמוֹ בַּלַּיְלָה אֶחָד אִישׁ בְּפִתְרוֹן חֲלֹמוֹ הַמִּשְׁקָה
 וְהָאֹפָה אִשְׁרָ לְמֶלֶךְ מִצְרַיִם אֲשֶׁר אֲסוּרִים בְּבֵית הַסֹּהַר:
 6 וַיָּבֹא אֲלֵיהֶם יוֹסֵף בְּבֹקֶר וַיֵּרָא אֲתָם וְהֵגֶם וְעֶפְרַיִם:
 7 וַיִּשְׁאַל אֶת־סֵרִיסֵי פְרֹעָה אֲשֶׁר אִתּוֹ בְּמִשְׁמַר בֵּית אֲדֹנָיו
 8 לֵאמֹר מַדּוּעַ פְּנִיכֶם רָעִים הַיּוֹם: וַיֹּאמְרוּ אֵלָיו חֲלוֹם
 חֲלָמְנוּ וּפְתָר אֲנִן אֹהֵוּ וַיֹּאמֶר אֲלֵהֶם יוֹסֵף חֲלוֹא לְאֱלֹהִים
 9 פְּתָרִים סִפְרוּ־נָא לִי: וַיֹּסֶפֶר שְׁרֵי־הַמִּשְׁקִים אֶת־חֲלֹמוֹ
 י לְיוֹסֵף וַיֹּאמֶר לוֹ בְּחֻלּוֹמִי וְהִנֵּה־גִפֶּן לְפָנַי: וּבִגְפֶן שְׁלֹשָׁה
 שָׁרִיגִם וְהוּא כְּפֶרֶחַת עֲלֵתָה נֹצֶה הַבְּשִׁילוֹ אֲשַׁבְּלֵתִיהָ
 11 עֲנָבִים: וְכֹס פְּרֹעָה בְּיָדִי וְאַקַּח אֶת־הָעֲנָבִים וְאַשְׁחַט
 אֲתָם אֶל־כּוֹס פְּרֹעָה וְאַתֵּן אֶת־כּוֹס עַל־כַּף פְּרֹעָה:
 12 וַיֹּאמֶר לוֹ יוֹסֵף זֶה פְּתָרֹנוֹ שְׁלֹשַׁת הַשָּׁרָגִים שְׁלֹשַׁת יָמִים
 13 הֵם: בָּעוֹד שְׁלֹשַׁת יָמִים יֵשֶׂא פְרֹעָה אֶת־רֹאשׁוֹ וְהִשִּׁיבָהּ
 עַל־כַּנְהַג וְנָתַתָּ כּוֹס־פְּרֹעָה בְּיָדוֹ כְּמִשְׁפֹּט הָרָאשׁוֹן אֲשֶׁר
 14 הָיְתָה מִשְׁקָחוֹ: כִּי אֲסִיכְרֹתַנִּי אִתָּךְ בְּאֲשֶׁר יִיטֵב לָךְ
 וְעֲשִׂיתִנָּה עִמָּדִי חֶסֶד וְחִזְקֹתַנִּי אֶל־פְּרֹעָה וְהוֹצֵאתַנִּי
 טו מִן־הַבֵּית הַזֶּה: כִּי־גִנֵּב גִּנַּבְתִּי מֵאַרְץ הָעִבְרִים וְגַם־פָּה

- 1 לא-עשיתי מאומה כי-שמו אתי בבֹר: וירא שר-האפים
 כי טוב פֶּתֶר וַיֹּאמֶר אֶל-יוֹסֵף אֶחָדְנִי בַחֲלוֹמֵי וְהִנֵּה
 17 שְׁלֹשָׁה סֻלֵּי חֲרִי עַל-רֹאשִׁי: וּבִסֵּל הָעֵלּוּן מִכָּל מִזְאָבֵל
 פָּרְעָה מַעֲשֶׂה אִפְּהָ וְהָעוֹף אֲכַל אֹתָם מִן-הַסֵּל מֵעַל
 18 רֹאשִׁי: וַיַּעַן יוֹסֵף וַיֹּאמֶר זֶה פֶּתֶר־נִי שְׁלֹשֶׁת הַסֵּלִים
 19 שְׁלֹשֶׁת יָמִים הֵם: בְּעוֹד ׀ שְׁלֹשֶׁת יָמִים יֵשֶׁא פָּרְעָה אֶת-
 רֹאשׁוֹ מֵעֲלִידָה וְתִלָּה אוֹתָהּ עַל-עֵץ וְאָבֵל הָעוֹף אֶת-
 בָּשָׂרָהּ מֵעֲלִידָה: וַיְהִי ׀ בַּיּוֹם הַשְּׁלִישִׁי יוֹם הַלֵּלֶת אֶת-
 פָּרְעָה וַיַּעַשׂ מִשְׁתֶּה לְכָל-עַבְדָּיו וַיֵּשֶׂא אֶת-רֹאשׁ ׀ שֶׁן
 21 הַמִּשְׁקִים וְאֶת-רֹאשׁ שֶׁן הָאֲפִים בְּתוֹךְ עַבְדָּיו: וַיֵּשֶׁב
 אֶת-שֶׁן הַמִּשְׁקִים עַל-מִשְׁקָהוּ וַיִּתֵּן הַכּוֹס עַל-כַּף פָּרְעָה:
 וְאֵת שֶׁן הָאֲפִים תִּלָּה בְּאִשֶּׁר פֶּתֶר לָהֶם יוֹסֵף: וְלֹא-זָכַר
 22 שֶׁן-הַמִּשְׁקִים אֶת-יוֹסֵף וַיִּשְׁכַּחְהוּ:
 23

APPENDIX.

IN compliance with the wishes of some of my students, I have here added a few pages containing some rules for the formation of the regular verb, together with the characteristics of the various parts of the verb, of the noun, and of the suffixes.

I. FORMATION OF THE REGULAR VERB.

1. The **STEM** of the verb is the third masc. sing. pret. Kal, and consists of three radical letters. The second radical is pointed with ־ , the vowel of action, the first radical receiving pretonic Kamets. (Green, § 82, 1.) קָטַל .

Intransitive verbs take ־ or ־ with the second radical.

From the stem are next formed the six *conjugational stems*: viz.

(1) **NIPHAL** by prefixing Nun (נ) to the stem קָטַל . נִקְטַל which (Green, § 61, 1) becomes נִקְטָל .

(2) **PIEL**, by doubling the middle radical by Dagesh Forte (thus doubling or increasing the force of the verb); and pointing the first radical with ־ ,* and the second with ־ . קָטַל .

(3) **PUAL**, by doubling the middle radical, and pointing the first radical with ־ , and the second with ־ . קָטַל .

(4) **HIPHIL**, by prefixing ה to the stem (in order to pronounce the vowel more strongly), and pointing it with ־ ,* also placing ־ with the second radical. הִקְטִיל .

(5) **HOPHAL**, by prefixing ה pointed with ־ (or ־) to the stem. הִקְטַל .

(6) **HITHPAEL**, by prefixing הָ (the reflexive pronoun) to the original form of the Piel; viz. קָטַל . הִתְקַטַּל .

* Contrary to the analogy of all the other forms of these Conjugations in Hebrew, as well as to all the forms of these Conjugations in each of the kindred languages.

2. From each of these seven stems is formed an *Infinitive absolute*,—

(a) In the *Kal* by changing the last vowel to *i*. קטיל.

(b) In the *Niphal* (sometimes by changing the last vowel of its stem to *i*, e.g. נִקְטֵל) generally by prefixing ה (a relic of הָ) to the stem, assimilating the ה and representing it by Dagesh Forte (הִקְטֵל), inserting pretonic ה under the first radical (הִקְטֵל), and changing the ult. vowel of the stem to Cholem; e.g. הִקְטִיל.

(c) In the *Piel* and *Pual*, by changing the ult. vowel of the stems to *i*, and in the *Piel* by placing the original vowel of its stem, (viz. Pattach), under the first radical; e.g. הִקְטִיל, הִקְטִיל.

(d) In the *Hiphil* and *Hophal*, by changing the ult. vowel of the stems to Tsārā (ִ), and in the *Hiphil* by restoring the original vowel, i.e. *i*, to the prefix ה; e.g. הִקְטִיל, הִקְטִיל.

(e) In the *Hithpael*, by changing the ult. vowel of the stem to Cholem; e.g. הִקְטִיל. If the first radical be a *sibilant*, the ה will be transposed with it; if a *dental*, the ה will be assimilated to it by Dagesh Forte.

REMARK.—It will be noted, therefore, that *Cholem* in the ult. usually marks the *Infinitive absolute*.

3. From each *Infin. absolute* is next formed an *Infin. construct*,—

(a) In the *Kal* by rejecting the pretonic Kamets.

(b) In the *Niphal* by changing *i* to *i*.

(c) In all the other Conjugations by changing the ult. vowel so as to correspond with the ult. vowel of its conjugational stem.

4. From each *Infinitive construct* is formed a *Future*; by prefixing the personal preformatives ה, ה, ה, ה, dropping the ה of the Inf. in *Niph.*, *Hiph.*, *Hoph.*, and *Hithpael*, and giving its vowel to the personal prefix. These prefixes, abstractly considered, are of course pointed with Sh'va.

5. From the second person of the *Jussive Future* (Green, § 97, 2) in all cases are formed the *Imperatives*, by simply dropping the personal prefix ה (which is superfluous in the Imp.) and restoring the ה if it originally stood in the *Infinitive construct*.

The *Pual* and *Hophal* being pure passives, have no Imperative.

6. The *participles* (being verbal nouns) are mostly formed from the *Infinitive construct*.

(a) In the *Kal*, however, the arbitrary forms קטיל, קטיל are used.

(b) In the *Niphal* the form נִקְטֵל (formed after the analogy of the participles of intransitive verbs, i.e. from the conjugational stem) is used.

(c) In the other Conjugations נ is prefixed to the Infinitive, the ה is dropped, the נ taking its vowel instead of ה , and the last vowel of the Infinitive, if short, is lengthened.

TABULAR VIEW OF THE REGULAR VERB, to illustrate these rules.

	Kal.	Niphal.	Piel.	Pual.	Hiphil.	Hophal.	Hithpael.
Stems	קטל	נִקְטַל	קָטַל	קֻטַּל	הִקְטִיל	הֻקְטַל	הִתְקַטֵּל
Inf. abs.	קטול	הִקְטַל	קָטַל	קֻטַּל	הִקְטִיל	הֻקְטַל	הִתְקַטֵּל
Inf. con.	קטל	הִקְטַל	קָטַל	קֻטַּל	הִקְטִיל	הֻקְטַל	הִתְקַטֵּל
Futures	יִקְטֹל	יִקְטַל	יִקְטֹל	יִקְטַל	יִקְטִיל	יִקְטַל	יִתְקַטֵּל
Impera.	קטל	הִקְטַל	קָטַל		הִקְטִיל		הִתְקַטֵּל
Particip.	קָטַל	נִקְטָל	מְקַטֵּל	מְקֻטָּל	מְקַטִּיל	מְקֻטָּל	מְתְקַטֵּל

קטול

For the explanation of the personal *affixes* of the Perfect or Preterite, and of the *prefixes* of the Future, cf. Green, § 85, 1. *a.*, and for the vowel changes, cf. § 85, 2. *a.*

II CHARACTERISTICS OF THE VERB.

In looking at a form of the verb, having removed its suffixes, first determine its *tense* or *mode*.

1. CHARACTERISTICS OF THE TENSES.

The *Future* may be known by its *prefix* נ , ה , י , א .

The *Perfect* has *affixes*, but no personal *prefixes*.

REM. — The *Imperative* also takes affixes, but cannot be mistaken for the Perfect, as the vowels under the first radical in the Kal and Piel, and under the ה in Hiph., differ; while in the Niphal the Imper. takes the prefix ה , the Perf. having נ .

2. CONJUGATIONAL CHARACTERISTICS.

(A) If a verb be in the *Future*, the *vowel under the prefix* marks the Conjugation.

This vowel in the *regular* verb, in the *Kal* and *Niphal* is ה , in *Piel* and *Pual* invariably ה , in *Hiphil* ה , in *Hophal* ה or ה , in *Hithpael*, ה .

The *Niphal* may be distinguished from *Kal*, by the ה under the first Radical immediately after the prefix. הִקְטַל הִקְטַל . The *Piel* from the *Pual* by the vowels under the first radical.

■

As these vowels under the prefixes are, in the various classes of verbs, liable to mutations caused by the presence of weak letters, etc., the following table may be found useful in most cases, not only for determining in what *conjugation* the *future* tense of a verb is found, but also to what *class* it belongs, thus serving the student as guide for tracing out the root.

Class.	Kal.	Niphal.	Piel.	Pual.	Hiphil.	Hophal.	Hithpael.
Reg. Verb,	ִ (ִּ) *	ִ (ִּ) *	ִ (ִּ) *	ִ (ִּ) *	ִ	ִ (ִּ)	ִ
גuttural,							
כuttural,							
לֹא							
פִּנ						ִ	
פִּגuttural,	ִ (ִּ) *	ִ					
פִּא	ִ (ִּ) *	ִ					
לֹה	(ִּ) apoc. form.						
פִּי	ִ (ִּ) *				ִ (ִּ)	ִ	
עֵ	ִ (ִּ) *				ִ	ִ (ִּ)	
עִ	ִ				ִ	ִ	

* These occur only under א. The other vowels in brackets occur only in exceptional forms. Where no vowels are printed the vowels are the same as in the Regular Verb.

It will be observed that the vowel under the prefixes of the Future varies chiefly in the Kal, Hiphil, and Hophal Conjugations. To illustrate the method of using this table, take יוֹשִׁיב: the vowel

with the prefix is י; referring to the table we find that the conjugation is *Hiphil*, and, casting the eye to the left hand column, that it is a פִּי verb; יָשַׁב is therefore the root.

Or, take יָקוּם. The vowel of the prefix is ה־, therefore, by the table, the form is in the *Kal* or *Hiphil* conjugations, and the verb belongs to the class עָע or עִי. The vowel ה־ or הֿ under the *radical*, will readily distinguish the *Hiphil* from the *Kal* in these classes of verbs; e.g. *Kal* יָקוּם, *Hiphil* יְקוּם; *Kal* יָסַב, *Hiphil* יְסַב.

(B) If the verb (having an *affix*) be in the *Preterite*,

נ prefixed marks the *Niphal*,

Dagesh Forte in the middle Radical marks the *Piel* and *Pual*.

Exc. Verbs ע guttural, of course omit the Dagesh, but lengthen the vowel under the first Radical to הֿ in the *Piel*, and to וֿ in the *Pual*; e.g. *Piel* גַּעַל, *Pual* גֻּעַל. Verbs עִי double the *third* Radical, which form verbs עָע borrow.

ה prefixed marks the *Hiphil* and *Hophal*.

הָ prefixed marks the *Hithpael*.

3. CHARACTERISTICS OF THE PERSON.

PRETERITE Tense. *Affix* ה־ or הֿ denotes the 1st person.

Affix הָ, הָם, הֵן, הֵם denotes the 2d person.

Affix ה־, הֿ or וֿ denotes the 3d person.

FUTURE Tense. *Prefix* א־ or אֿ denotes the 1st person.

Prefix הָ denotes the 2d person.

Prefix וֿ (or וָ) denotes the 3d person.

4. CHARACTERISTICS OF NUMBER.

Affixes הָ, הֵן, הֵם, הָם denote the *Plural*.

5. CHARACTERISTICS OF THE INFINITIVE AND IMPERATIVE.

Infinitives and Imperatives have the *conjugation* denoted as in the *Preterite*, except the *Niphal*, which takes the prefix ה and also Dagesh Forte in the first Radical, except in verbs ע guttural.

6. CHARACTERISTICS OF THE PARTICIPLES.

Niphal Participle begins with נ; all the rest (except *Kal*) with מ, and the conjugation is denoted as in the *Future*, i.e. by the vowel accompanying the prefix.

III. CHARACTERISTICS OF THE NOUN.

MASCULINE.

Singular.

Absolute has no characteristic termination.

Construct is like the *Absolute*; except in case there is a mutable vowel in the *Absolute* it is generally shortened or rejected.

NOTE. — Kamets and Tsara rarely occur in the construct.

Nouns in קִי make their *Construct* in קִי־ .

Nouns in קִי־ make their *Construct* in קִי־ .

Plural.

Absolute ends in קִי־ (rarely in קִי־ or קִי־).

NOTE. — Some masculines make their plural in קִי (cf. Green § 200 a.).

Segholates insert ־ before קִי־ ; e.g. קִי־קִי־ .

Construct ends in קִי־ .

FEMININE.

Singular.

Absolute ends in קִי־ or קִי־ (rarely in קִי־ , קִי־ , קִי־).

Construct ends in קִי־ (or קִי־).

Plural.

Absolute. קִי is substituted for the ending of the Singular.

Segholates insert ־ before this ending קִי .

Construct also ends in קִי , before which *Segholates* revert to their original monosyllabic form.

Duals make their *Absolute* in קִי־ , their *Construct* in קִי־ . Before קִי־ feminines in קִי־ become קִי־ .

IV. CHARACTERISTICS OF THE PRONOMINAL SUFFIXES.

First Person is indicated by ־ or ־ .

Second Person is indicated by ־ .

Third Person is indicated by ־ , ־ , ־ , or ־ .

NOTE. — ־ inserted between a noun and its suffix shows that the noun is in the plural number; in the first person singular this ־ coincides with the characteristic of the suffix.

If the characteristics as here given are thoroughly committed to memory, it is believed that, in most cases, the student will, with his previous study of the Grammar, be able to analyze a word at sight.

TERMINATIONS OF NOMINAL FORMS.

	SINGULAR.		PLURAL.		DUAL.	
	Absolute.	Construct.	Absolute.	Construct.	Absolute.	Construct.
MASCULINE.	No characteristic ending.	Like Absolute.	}	יִם (or יִים)	יִם	יִי
	יָה	יָה				
	יִי	יִי				
	Segholates.	Like Absolute.	יִים	יִי		
FEMININE.	יָה	}	}	וֹת	וֹתִים	וֹתִי
	* יָה					
	יָה	יָה	}	יֹות		
	יָה	יָה				
	וֹת	וֹת	}	יֹות		
	* יָה					
	* יִי	}	No Plural.			
	Segholates.					
	יָה or יִי	יָה	וֹת	וֹת		

* These terminations are very rare.

† Nouns in יִי are not treated as Segholates.

This Table gives the *usual* endings of the Noun according to its different *Numbers*, *Genders*, and *States*. Through these endings the noun may be traced back to its Absolute Singular.

N.B. — The *Masculine* Plural termination is *added* to the Absolute Singular. The *Feminine* Plural ending וֹת is *substituted* for the Feminine Singular termination.

Before making use of the Table all suffixes and prefixes must be removed from the noun. Note, that all nouns which occur with a suffix are in the *Construct* State.

The *Construct* Sing. Masc. and the *Construct* Plural Fem. may often be distinguished from the Absolute by the brevity of the vowels. Kamets seldom, and Tsara infrequently occur in the Construct.

Form for parsing a *Verb*. — First analyze the form, taking off Suffixes, Vav Conv., Prep., etc. Then give Root; Synopsis of the seven Conjugations; Tense; Person; Number; Gender; Conjugation; Syntax.

Form for parsing a *Noun*. — Analyze; give the Abs. Sing.; Abs. and Const. Sing. and Plural; Case; Number; State; Syntax.

For *Suffixes*. — Number; Person; Gender; Case.

For *Participles*. — Give Stem; Synopsis of Conj.; Conj.; Abs. and Const., Sing. and Plural; Number; State; Syntax.

For the convenience of the student the characteristics of the various forms of the Verb and Noun, as given in detail above, are summed up in the Tabular Views on p. 61 and pp. 66, 67. The method of using the Tabular View of the Verb is indicated on pp. 58, 59 (cf. Table there given).

With the Table open before him, the student can not only determine the *tense, conjugation, etc.*, of almost any verb he meets with in the Hebrew Bible, but is also guided to the *root* for which he is to consult his lexicon. The Table serves for all classes of verbs; irregularities, anomalies, etc., being, of course excepted.

The Table of Nominal Forms (p. 61) while giving the endings for gender, number, and state, may also serve to indicate the form which is to sought for in the lexicon.

TO FIND WORDS IN THE LEXICON.

In addition to the Tables of Verbal and Nominal Characteristics, the following rules will supply the student with the necessary information for finding words in the Lexicon.

I. NOUNS. Reject from the word all prefixes (e.g. ב, כ, ל, מ, ה, ש, ו), all suffixes, and plural or dual terminations.

II. VERBS. 1. All verbal roots are *tri-literal*. To obtain this root,

(A) Reject from the *beginning* of the form, (1) all personal prefixes, ו, ה, נ, א; (2) all conjugational preformatives, נ, ה, הָ; (3) the participial prefix, מ; (4) the prefix prepositions, ב, כ, ל, מ; (5) the article [sometimes prefixed to the participle] and interrogative particle, ה; (6) the relative, ש; and (7) ו copulative or conversive.

(B) Reject from the *end* of the form all personal affixes (הָ, ה, ו, י, הָס, הָס, נִי), suffixes, and paragogic letters.

(C) Reject all *inserted* letters, as ו, וּ, וּ, וּ.

2. If after the form is thus divested of its servile letters, *three* letters be left, they are the root.

3. If but *two* letters are left, then the verb is defective, and wants, (1) an *initial* ו or נ; (2) a *medial* ו or ו; (3) *final* ה (very seldom א); or the second radical must be doubled.

A knowledge of the Paradigms of the verbs will enable the student to determine generally the Class to which the verb before him must belong. Dagesh Forte, however, in the first of the remaining radicals generally denotes the absence of initial נ (rarely ו).

Vav (ו, וּ, or וּ) after the personal or conjugational prefix usually represents initial ו.

The inserted vowels (וּ, וּ, or וּ) often serve to indicate ו or ו verbs.

If after rejection, as in (A), (B), (C), ו remains as the third radical, the verb is הָ.

Dagesh Forte in the *second* of the remaining radicals will frequently point out an וּ verb.

4. If but *one* letter is left, prefix נ (rarely ו) and add ה.

N.B.—When Conversive of the Future is removed, the prefix that follows it must also be removed with it.

The following mnemonic lines by Tregelles may be found of use :

“The servile letters cast away,
And if behind *three* letters stay
You'll have the root without delay.
But if you have not letters three,
The root will then defective be.
Perhaps the root you seek is one
Which *drops initial Yothe or Noon* :
A *medial Yothe or Vav* may show
The letters three you want to know :
Perhaps the letter which stands second,
To make the three, *must twice be reckoned* :
Or, finally, perhaps you may
Require to add a final Hay.”

TABULAR VIEW OF THE CHARACTERISTICS OF THE VERB.

PERFECT TENSE.						
CLASS.	KAL.	NIPHAL.	PIEL.	PUAL.	HIPHAL.	HITHPAEL.
Regular,		prefixed.	Dag. Forte in 2d Radical.	Dag. Forte in 2d Radical.	prefixed.	prefixed.
גuttural,			Dagesh Forte omitted; 1st Radical has <u> </u> .	Dagesh Forte omitted; 1st Radical has <u> </u> .		
פנ		pref. Dag. F. Comp. in 2d Rad.				
ער			1st Radical has <u> </u> ; 3d Radical doubled.	1st Radical has <u> </u> ; 3d Radical doubled.		
עע			1st Radical has <u> </u> .	1st Radical has <u> </u> .		
IMPERATIVE (2 m. s.) AND INFINITIVE CONSTRUCT.						
Regular,	in ult. syl. (rarely <u> </u>)	Prefix <u> </u> .	Dag. Forte in 2d Radical.	Dag. Forte in 2d Radical.	prefixed.	prefixed.
פ gutt.		Prefix <u> </u> .				
גuttural,			Dagesh Forte omitted; 1st Radical has <u> </u> .	Dagesh Forte omitted; 1st Radical has <u> </u> .		
פנ and פ	lose 1st Rad.					
עע		No <u> </u> under 1st Radical.	1st Radical has <u> </u> .	1st Radical has <u> </u> .		
ער	generally takes <u> </u>	No <u> </u> under 1st Radical.	1st Radical has <u> </u> ; 3d Radical doubled.	1st Radical has <u> </u> ; 3d Radical doubled.		
לה	Inf. has <u> </u> in all conjugations.	final in all con- jugations.				

APPENDIX.

FUTURE TENSE.

N. B. — The Vowel under the Prefix is the mark of the Conj. in the Future.

Regular,	<u> </u>	* (<u> </u>)	<u> </u>	<u> </u>	<u> </u> (ø) or <u> </u>	<u> </u>
לה	[Apoc. form sometimes has <u> </u>]					
פנ						
גuttural,	<u> </u> or <u> </u>	<u> </u>				<u> </u>
פנ	<u> </u> (or <u> </u>)	<u> </u>				
פ	<u> </u> (or <u> </u>)			<u> </u> (or <u> </u>)	<u> </u>	
עע	<u> </u> (or <u> </u> or <u> </u>)	No <u> </u> under 1st Radical.		<u> </u>	<u> </u>	
ער or ע	<u> </u>	No <u> </u> under first Radical.		<u> </u>	<u> </u>	

PARTICIPLES.

<u> </u> <u> </u> <u> </u>	prefixed.	<u> </u>	<u> </u>	with same vowel as Future.	with same vowel as Future.	prefixed
* Note that the Future Niphal always has <u> </u> under the First Radical after the Vowel of the Prefix, except Verbs עע and ער.						

The Future is always known by the Prefix (N^o 1).The Imperative and Future also have the Affixes , , . The Perfect and Imperative have no personal prefixes.The First Person is marked by N or ג prefixed, or by or affixed.The Third Person is marked by (or פ) prefixed, or or affixed.

N. B. — The Characteristics of all classes of Verbs in their several parts are almost always like those of the Regular Verb, with the exceptions noted in the above Tabular View.

The Second Person is marked by prefixed or affixed.PLURALS are known by the endings , , , , , .

APPENDIX.